

ZION'S HERALD

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"Lay hold."—In view of life as a probation for a future state, as the seed-time for the harvest of eternity, with what importance is our brief stay on earth invested! Character and destiny are in our own power and keeping. And yet our attention is occupied with the present. We are absorbed with material interests; our desires, our hopes, and our affections centre in them, while the future is forgotten. God, grace and eternity are far from our thoughts. From this delusion God would arouse us. In the calls, invitations and promises of His Word is presented to us as an object of faith, hope, and earnest endeavor, His eternal glory.

What weight attaches to the injunctions of the Bible! The voice of God—a voice from eternity, and sounding through eternity—the word of God abideth forever. Repentance is enjoined, not recommended. Self-denial is commanded, not left optional with us. Faith toward Christ is required, not proposed merely. The voice of the Eternal, with all the authority which His nature, His perfections, His glories and His relation to us can give, breaks on our ear in the thunders of Sinai, enforced by the agonies of Calvary; and from the overwhelming depths of an eternity to come, the sound comes back to us, *Lay hold on eternal life.*

Lay hold; it may elude thy grasp; fly for refuge, like Bunyan's pilgrim. Cry "life, life, eternal life." Christ speaks the words of endless life, *Repent, believe, obey.*

Let the young aspiring to the highest moral excellence attend to these injunctions, and now secure eternal life. Seek it at the throne of grace; seek it in Christ your Saviour. He that hath the Son, hath everlasting life. This is the true God, and eternal life.

The Jews lately kept the fast commemorative of the destruction of the first and second temples. *The Jewish Chronicle*, in commenting on this fact, speaks of its referring to events occurring "upwards of two thousand years ago." It ought to know that the last and greatest of these destructions took place less than two thousand years ago, that it was foretold by the Lord Jesus Christ, that this prophecy is in the New Testament, which is bound up with the Old Testament, held by it and all orthodox Jews as the only Bible. Why did it make that mistake? Why not honestly accept the fact, that such an ante-declaration was made, and is recorded?

It thinks that, despite the heterodoxy of some Jews, who have given up the Holy Land as their home, and celebrate the fast as a feast, the mass of them, "thousands in America, and hundreds of thousands in other lands," do believe that destruction a literal fulfillment of the prophecy of Moses, that they shall be scattered for their sins over all the earth, and shall be restored to the Holy Land again. It says:—

"To them, the Fast of Ab continues to be an important event, bearing with it such saddening recollections of a dreary past, and such consoling reflections on the glorious future. To them, the Fast appears as a glowing historical picture, designed to remind us of our past glories, of our past misdeeds, a picture too remarkable to be effaced. If the punishment was fearfully carried out to the very letter, should not one expect that the promise of restoration, however doubted by many modernists, will be fulfilled with equal literalness—the Orient again a scene of grandeur; Israel, from every part of the world, wending its way thither to occupy a permanent home, other nations and creeds joining in the march to participate in the promised blessings?"

Now, if it will only add that Christ, as well as Moses, foretold this destruction and scattering, that He foretold it as to happen in His own generation, that it did so happen, that Paul foretold the restoration also, and a restoration as Christians, it will help Israel home to its fold and promised land. Its advice is good, but it could give better. It speaks wisely and well, as a Jew, when it says:—

"We know how large a number of Israelites deem

ceremonies and ancient customs of no import, and are told to believe that many of the commands in the Pentateuch were only intended for the East, and for a past age; yet there are thousands yet in Israel, who, not enamored by mere novelty, continue to walk in those paths which their fathers trod securely; and to them we can well say, 'Continue your course; the twenty-four hours you will set apart for the fast, and the time you will employ in perusing the lamentations of Jeremiah, and in attending to the other religious duties of the day, will afford you as much true comfort as do all the subtleties which so many employ to stifle the whisperings of conscience, which may remind them of their disobedience and indifference. In the words of the prophet, "The time will arrive when your fast shall become a feast, your sorrow be superseded by joy."'

That is so. May these devout Jews not a few, accept that prophet's words in all their meaning, and so meditate and pray on this sad anniversary, that they shall feel that the "time has arrived when their fast is changed to a feast, and their sorrow is superseded by joy." Pray, Christians, for praying Israel.

The Methodists of Germany are not disposed to listen to any suggestions looking towards their independency. At its late session of the German Conference, it thanked the Missionary Board for its gifts, rejoiced over the opening of Alsace to their work, desired a Bishop resident among them for a longer or shorter time, and added these words:—

"That from the controversy in some of our American papers on our separation from the Home Church we stand aloof, and utterly disapprove any such arrangement.

"That we are all the more convinced of the necessity of maintaining the connection with the Mother Church in America, because of the importance and blessing attending it in the past; and we gratefully acknowledge that in the past, perfect liberty and a due regard to our national relations has been granted us.

"That we shall continue to preach Methodism as the religion of the Bible, and, to the utmost of our power, to establish and extend it in these lands."

This settles the controversy. The earnest refusal to separate themselves from us, will be met with a like earnest refusal on our part to have them separated. It will be many years, we fondly hope and believe many centuries, ere they will be erected into an independent body. The Methodist Episcopal Church is a grand title for the German empire, as well as for the American Republic. May it girdle and fill the earth.

There are many *pontes asinorum* to our Unitarian friends. In fact, it is all a bridge of difficulties and dilemmas. One of the last it has got stuck on, is the sinlessness of Jesus. Dr. Bellows, in *The Liberal Christian*, discusses the problem, concedes the fact, declares in this He differed from all other men:—

"The mystery about Christ is not His sinlessness considered as possessing a human nature, but His sinlessness considered as an historical man, a denizen of this planet, and under the external conditions of undeveloped man. That is to say, without prejudging the question of human possibilities in other or later stages of growth, or in another stage of being, Christ's practical sinlessness in His actual life was so exceptional that it is just as much of a mystery and marvel as if he had visibly dropped, a spotless angel, from the skies. Whatever human nature may be capable of under the discipline of ages, however it may grow to sinlessness in heaven, we have had no such experience of it here on earth as to lead us to believe that it lies within the compass of denizens of this planet. We know that the seeds and possibilities of maternity and paternity lie within the frames of children, but it would be a miracle if they were developed and took effect in infancy. What we can affirm about Christ's sinlessness, is not that it disproved Him to have a human nature only, but that it proved Him to be not in the line and order of mere earthly and historic humanity. We have no evidence, and the race refuses to believe, that any strictly earth-born man or woman ever lived without sin or could live without sin. It is a constant mark—a birth-mark of terrestrial hu-

manity. It accompanies human beginnings. It is not mere imperfection simply, because man is a *moral* being, and *moral* imperfection in thought or act is sin, simply because the moral implies *choice*, and that carries *responsibility*, and that involves the idea of guilt. It is true, therefore, that sin is a universal mark of un-grown humanity on this planet."

The Register doesn't like such orthodox confessions, and declares it has known some who lived almost without sin. But the question is a double one. Did they live always and actually without sin, and did they declare that they so lived? Christ was not only affirmed to be spotless, but affirmed it Himself. He said, "Who of you convinceth Me of sin?" If these friends of *The Register* had said that, they would have been condemned by *The Register* and all others as guilty of gross sin. The sinlessness of Jesus is one of the pillars of Christian truth. If accepted fairly and fully, it necessitates this confession of our sinfulness, of His sacrifice, resurrection, divinity. Will *The Liberal* accept the conclusions of its own preaching?

CAN'T FORGET IT.—The *Infidel Index* is puzzled. Rev. R. H. Howard has lately plead in its columns for the claims of the Heart in Religion. Mr. Abbot, its proprietor and editor, has promised to answer his unanswerable arguments. A correspondent urges him on, and confesses the difficulty of the undertaking:—

"The condition of enthusiasm or ecstasy experienced by those who enter upon the 'New Life' is an interesting study, and constitutes, as it seems to me, the strongest pull-back in the life of many persons who are inclined to liberality in matters of religion. I know an instance of a person, of extreme radical views, whose only doubt of his position lies in his inability to wholly convince himself that his former condition and heart was simply a mental phenomenon. I enclose, as a specimen of an allied condition, perhaps only an advanced phase of the same condition, an article from ZION'S HERALD."

This HERALD specimen it does not give. But what it does give shows how great is the difficulty in the way of infidelity. It cannot even bring its own devotees to deny their Christian experience if they have twice enjoyed it. They may be deniers with oath of their Lord, but they cannot make that happy life "simply a mental phenomenon." They never can. They must exclaim in their poor lost estate:—

"Where is the happiness I knew
When first I saw the Lord;
Where is the soul refreshing view
Of Jesus and His word?"

May the bewildered skeptic feel this loss, and cry to Christ from his depths of doubt and despair, and He will restore unto him the joys of His salvation.

The Piano-forte was first introduced by Dibdin in his celebrated sailor concerts. It was thus announced:—

FOR THE BENEFIT OF MISS BRICKLER,
16th of May, 1767.

At the end of the first act, Miss Brickler will sing a favorite song from "Judith," accompanied by Mr. Dibdin on a new instrument called the Piano-forte.

"Petroleum V. Nasby" (Mr. Locke) is the chief subscriber to the fund that is being raised to publish the *Index* of Toledo, the most infidel of all the respectable sheets in America. The lyceums may make a note of this.

The *Pittsburg* makes a good deal of Rev. Peter Merrill's omission of "not," from his article on Episcopal ordination, and quotes him as approving its own modifications, when he really intended the direct contrary. There is as much virtue in your "not" as there was in Touchstone's "if."

Original and Selected Papers.

WE SHALL MEET THEM.

BY H. B. WARDWELL.

We shall meet them again — the departed,
But not as in days that have fled,
When the joy that their presence imparted,
Like light on our pathway was shed.

We shall meet them again, we shall meet them,
But not mid these scenes of decay,
And not where the visions that greet them,
Unfold with a transient array.

We shall meet them again o'er the river,
Where the billows of death never roll,
Where pleasures undying, forever
Encircle the path of the soul.

We shall meet them again at the portal,
That leads to the mansions of rest;
We shall know them where beauty immortal
Unfolds in the clime of the blest.

We shall meet them again! O, the gladness,
The peace that the meeting shall bring;
Where the death-angel comes not with sadness
To hush the glad anthems they sing!

We shall meet them again, we shall meet them,
But not mid these scenes of decay,
But where the blest visions that greet them
Unfold with celestial array.

A WEEK IN HALIFAX.

BY REV. J. O. THOMPSON.

(Concluded.)

Breakfast over, we land, and seek first the Wesleyan Book-Room, which, after some trouble, being twice misdirected, we find, and being introduced by the Methodist parson aforesaid to the urbane Dr. Pickard, who unites in his own not over portly person, the functions of bishop, presiding elder, editor and book steward, we received a cordial welcome, a real Methodist greeting, and such information and attention as ensures us a pleasant home during our stay. The Doctor at once accompanies us to Poplar Grove, a most palpable *lucus a non lucendo*, for it is only after strict search that we find a single ancient and dilapidated poplar, and introduces us to a pleasant, sad-faced widow, of the Wesleyan persuasion, who, for a consideration, consents to receive the party, including the parson and his better half, and enact for our benefit the rôle of hostess, during our stay. We procure a carriage, a rickety, dingy concern, as public conveyances in Halifax are for the most part, drawn by two scrawny raw-bone brutes, fair specimens, however, of Halifax horses, and take lady and baggage to Poplar Grove. We asked his price. "Don't know, sir; just what you please;" but he comes to his senses in time to exact a third more than the legal fare. We are "shown a large upper room furnished," with a beautiful outlook over the roofs and funny-shaped chimney-pots of the town, to and beyond the harbor, and we are ensconced for a week. For the rest then, let us cut Halifax in slices. The soldiering element was perhaps most noticeable, and as the parson had had an experience in military life, which enabled him to preface the recital of many illustrative incidents with the phrase, "When I was in the ar-r-my," he was continually making observations on the

MILITARY.

Halifax is garrisoned. If the Fenian leaders are not aware of it, I warn them. They'd better not attempt its capture. In the city I saw soldiers of two or three different regiments, their scarlet coats being prominent objects in the streets at all hours of the day and evening. And some of them, as they pass you in the street, would so attract your attention that you would involuntarily pause and stare after them, "like a country boy on training day." Imagine a strapping fellow, in close-fitting coat of brilliant scarlet, with bright buttons, broad white waist and shoulder belt, with bayonet in scabbard, dark pantaloons, and a little felt cap, in shape like the transverse section of a stove-pipe, two and a half inches high, and about half large enough to cover the head, tipped to the left and rear, so as to hang upon the angle of the bump of self-esteem, held in place by a black strap passing around under the nose; the face blowsy, expressionless and unintelligent, set off by huge blonde leg of mutton whiskers, floating on each side, presided over by a moustache of the same color, with long flowing ends; a rattan cane grasped by its middle, in the right hand, the whole concern moving with an indescribably swaggering gait, and you have a *tout-ensemble* often seen here, but never in the great Republic. The *bare-legged Highlanders*, in their extremely showy costumes, are prominent objects on all the principal streets. The costume is not a decent one for a windy day, but makes a fine display. The parson had strong doubts of its utility in the field in actual service. It is a peculiarity of this regiment, that

when in full dress, the legs are bare, from four inches above to about the same distance below the knees, while in undress uniform they wear pantaloons. The citadel occupies with the grounds about it, nearly a hundred acres of the most eligible building lots in the very centre of the city, and the finest positions on the most desirable streets are occupied by barracks and hospitals. The parson who is somewhat given to figures, mathematical as well as rhetorical, estimated that the entire cost of the defences of the city, including pay of troops, would equal the value of the city itself; and, after all, the whole concern, defences and defenders, are a curse to the city, or if in any sense a blessing, a terribly disguised one. In company with the parson whose military instincts led him and the gentlemanly American Consul, Mr. O. S. Beale, of Portland, a Methodist "to the manor born," being the son of one of the fathers of Methodism in Maine; I visited the citadel. It is a strong work, both by nature and by art, though armed mostly with smooth-bored 32-pounders, bearing the monogram of the Georges. Three or four rifled guns of large calibre look towards the harbor.

ECCLESIASTICAL.

Halifax has a goodly number of churches, but so strong were the parson's prejudices that I found it impossible to induce him to see the inside of any save the three pertaining to the Methodists, Kaye Street, at the North-End, Brunswick Street, near the centre, and Grafton Street, near the Southern extremity of the city. The first is a new wooden church, approximating to the Gothic in style, very neat and pretty, and not at all extravagant. The second is the oldest of the three; built of wood, homely in exterior finish, and having an odd look to a Yankee eye from its shingled walls, and tower, and extremely dingy hue. This last, however, it has in common with all buildings in the city of whatever material or original color. Your soft coal smoke is a great unifier of colors, bringing them all after a little time to the same dirty tint. The interior does not differ essentially from most Yankee churches of its size, of thirty years ago. Galleries extend along three sides, with organ in the front, and pulpit in the rear end of the Church. And such a pulpit! A miniature castle, of pine, grained in distant imitation of rosewood; the reading-desk about twelve feet above the floor; the little platform reached by two converging flights of winding stairs, reminding one forcibly of Bunker Hill Monument. The parson clambered up into it, but seemed dizzy, and uneasy, and clambered down again, remarking that a couple of pounds of powder ignited under the middle of the thing would improve it some. Our cicerone, Bro. Angwin, a superannuate, who "showed us no small kindness" in the way of pilotage, informed us that this ungainly structure was the gift of some well-meaning old Wesleyan to the Church, and cost twelve hundred dollars in gold! A twelfth of the money would have built a far better pulpit. "Grafton Street" is a new church of brick, with free-stone trimmings, surrounded by a neat iron fence, with the ground tastefully graded and turfed. The church is capable of seating from eight hundred to one thousand persons, and has a very pretty interior. But the reading-desk was unfortunately built so high, that an ordinary man must have an extra platform to enable him to read at it, and upon either hand, on the front edge of the platform, is a tree-like chandelier, as awkwardly contrived, and as much in the way as possible. The acoustic properties of the house are very bad, so much so as to make both speaking and hearing exceedingly difficult.

The Sabbath services are, preaching at 10.30 A. M., and 7.30 P. M., with Sabbath-school at 2.30 P. M. No prayer-meeting for the day. We attended a love-feast on Saturday evening. There was a little contrast between it and some of our warm, hearty, live, earnest ones. Everything was "done decently and in order." A hymn "deaconed off" in stanzas by the pastor, whose stilted style of hymn-reading embraced nearly all conceivable faults, sung to a slow tune by the congregation, a rather long and staid, but well worded and appropriate prayer by the pastor, two or three stanzas deaconed and sung, a collection taken, the bread and water passed about, the latter in two-handled bowls, with a portrait of Wesley, and an appropriate motto on either side; a lengthy and sedate speech by the pastor, in which the design of the service was explained at some length; a prayer by the Yankee parson, by invitation of the preacher; more deaconing and singing, and the meeting was declared opened! Then six or eight persons spoke, sedately, staidly, but for a love-feast very lengthily, the testimonies being interspersed with deaconing and singing; no spontaneous singing through the whole, and with another prayer the love-feast closed.

The custom of "deaconing" hymns referred to above, prevails in all the services, and yet I never saw congregations better supplied with hymn-books, or using them more generally. Two practices I noticed, which

struck me as praiseworthy. Each person on entering the Church, kneels for a moment in silent prayer, and all kneel in prayer-time in every service. The preacher at Grafton Street alone was an exception to this rule, for he could not kneel without being entirely hidden.

Two churches in addition to those spoken of, are worthy of special mention: One, a little Dutch church, among little Dutch houses on Brunswick Street. Dr. Pickard said to the parson, as we were passing some of these latter, "You could almost carry off one of these under your arm." On another occasion, the parson glancing furtively up and down the street to see that no one noticed him, did surreptitiously measure the height of the wall of the little church. Standing on the sidewalk, he touched the eaves with his finger tips. Small as it is, it has a spire, which is surmounted by a cock, giving it the title among the *gamins*, of "the Chicken-cock Church." Just below the cock is the cross, indicating the cardinal points of the compass, its arms respectively tipped with large, and somewhat clumsy wrought-iron letters — "O," indicating the East. It was built in 1761, and is the oldest church in the city. It is now occupied by a mission Sunday-school.

The other is a neat mission chapel on Barrack Street, facing the citadel. It is a tasteful brick structure, and was erected by the munificence of a single man, Bro. Jost, a lay preacher of Brunswick Street charge. The Y. M. C. A. hold services in it upon the Sabbath, and I think upon some week evenings. The parson remarked that he "had always disliked being *jostled*, but would not object to this style."

MISCELLANEOUS.

Halifax is full of things odd to the eye of a Yankee. The perfect openness with which liquor is displayed, advertised and sold, even in stores apparently respectable otherwise, and the resulting drunkenness, and filthiness and squalor in portions of the city are among the noticeable things. The primitive character of some of the vehicles to be seen in the streets, especially on Saturday, is another of them. A pair of high wheels, apparently of high antiquity also, and made with far more reference to strength than to beauty; a wooden axle, rough hewn, two long spruce-poles, hardly hewn at all, extend from three feet in the rear of the axle to two in front of the horses' breast-bone, for like the French empire, the bony part is about all there is left of him; between the horse and the axle a space of about six feet, floored with rough boards, side boards tied to stakes, set in auger hole in the shafts, neither back nor front boards, a miscellaneous load of bundles, bags, baskets, all worse for wear; men, women and children, black, yellow, white, huddled together in such quantities and numbers that the poles and the old nags' back-bone are curved downward, and you wonder how the (not very) animated skeleton and his antiquated harness — the latter like the contents of the little boys "pottet," "strings and strings, and strings" — can hold up under the strain. One could hardly help contrasting the truck teams, and ice carts with those of Portland and Boston. One of the latter riveted the parson to the sidewalk for five minutes. One of the horse-frames above spoken of, attached to an old dray upon which were laid about half a dozen blocks of thin, sickly-looking ice, partially covered with dirty old matting, and three men, one to guide, with a pair of second-hand clothes-line reins, the wavering, slow, uncertain steps of the poor beast, who had evidently been afflicted with "spring halt," and entirely cured of the "spring" — one with a pick to divide the blocks, and a third with the hooks to deposit the bits on the customers' door-step.

"Time must be cheap here, if labor isn't," was the parson's comment.

The daily and probably the weekly political press, seems to have reached what may be called the "vituperative age," and manifest about the same spirit that characterized partisan editors in the days of the Jackson campaign, and before. Only one of the dailies is in favor of annexation to the United States, and that, so far as I could see, was far from being in favor with the people. Indeed, I did not fall in with an annexationist, nor talk with a single provincial who did not utterly fail to understand our government, and our institutions in general. A great many of their young men and young women are, personally, however, annexationists. It is a significant fact that the Carlotta brings more than twice as many passengers from Halifax as she carries thither; and the time is evidently coming when the province will knock for admission into the sisterhood of States.

THE UTILITY OF SENTIMENT.

At the door of a flower store, in the midst of our busy metropolis, stands a plant of most exquisite delicacy, the "Maiden's Hair Fern." One might wonder how so frail a thing could live in such an atmosphere of rude, bustling activity. I wondered indeed, when one day, I

beheld a sharp-faced little lady examining it very much as a policeman might examine a pickpocket—not overtly. “Well,” thought I, “if all were of your persuasion, the more delicate forms of nature would in time become extinct, and pumpkin-vines, mullen-stalks and cabbage-leaves would be the most spiritual things left us.”

Then I thought how there are in human nature things wonderfully more delicate than Maiden's Hair Fern, and how they are treated with even less consideration than was evinced by this little woman. They are the tender shoots of the latent poetry within us which spring forth timidly amid our sterner qualities, half afraid of their own existence; but they never grow luxuriantly without making the nature more divine. They are fraught with love, and are the least contaminated with earthliness, of any part of us.

It is so sad to see these tender germs of sentiment blighted in the minds of children. They are blighted mercilessly by parents, whose ambition is to see early developed in their children a worldly smartness and Yankee shrewdness; blighted by teachers whose eternal “set up straight!” comprehends their whole view of human excellence.

A sensitiveness to beauty is the child's safeguard against hardening worldly influences. It is like a silken cord uniting his soul with the infinite source of love and beauty; and carefully, day by day, should this cord be strengthened.

If your little boy comes to you with a dreamy shadow in his bright eyes, and asks, “Papa, could I climb with a thousand little ladders like mine, up to the stars?” don't tell him to go to ma and wipe his nose; let the nose go, it isn't of so much importance that it should be wiped just that minute, as that the struggling of the little one up to some great conception should be aided. Give the little mind some idea of the infinitude, the sublimity of God's works. Let him ponder over it. Do not be afraid he will become too dreamy. So long as you keep eternal truth before him, he will have little false sentiment.

Have you a sentimental daughter? Beware how you deal with her. If you ridicule her, she will most likely do one of two things: She will either hug all her favorite sentiments, false and true, still closer to herself, and become morbid, or she will learn to be ashamed of all feeling.

Perhaps she takes the former course, and you, her ambitious father, who think you are making your daughter a smart, practical woman, return from your business some fine day, to find her duly engaged to the greatest dunce you know of. You are beside yourself with vexation. How could a child of yours fancy that piece of insipidity! You really thought she had more taste. So she has. It is not he, that six-footed infant with yellow curls whom she loves. No! she has transformed him into a being entirely different, a perfect Apollo, upon whom she concentrated her most fanciful conceptions. The ideal part of her nature has longed for some object upon which to lavish itself; and just because this stupid youth listens good-naturedly to the revelations of her visions, in a glow of gratitude she has made him a god, and has become infatuated with the image her own hands have formed.

It is your fault. You might have directed the poetry of her nature to a very different hero; might, perhaps, have led it in its richest conceptions, even to the throne of the Infinite. She will marry him, you cannot prevent it; and in the years to come, when the ideal mask is taken off her chosen one, she will be a disappointed woman. Then comes the application of that beautiful simile which some admire so much, in which man is compared to the noble tree of the forest, by whose support, woman, compared to the twining vine, rises nearer to the skies. All very exquisite indeed, except when the tree happens to be a stump, in which case, the best thing the poor vine can do is to cover up its ugliness.

But better all this morbid sentiment, all this foolish infatuation, and the consequent misery, than that your ridicule should have the opposite effect. Better this than that your daughter should learn to think all sentiment false, that the tender yearnings of the heart are nonsensical. O, the barrenness of a woman's soul, in which there is no shrine to love and beauty!

When your little girl brings to you her poor poetry, do not laugh at it. Find, if you can, the element of truth which is in it praise that, dwell upon that; say nothing of what is overwrought, simply ignore it; and while pleased with your praise, she will learn to ignore it to, and gradually will come to feel that only what is true is beautiful.

As I sit here writing, the “Sistine Madonna” is looking down upon me from the wall of my room; and as I gaze at the half human, half divine loveliness of that face, which for me transcends all other faces, from the tender lips seem to breathe these words, “According to our love, so great is the divinity within us.” FEMINA.

THE PSALM SINGING SALVATION.

The way the Spirit influenced him was, to inspire him to show forth Christ, and the glorious things of His redemption, in divine songs, sweetly expressing the breathings of a pious soul, full of admiration of the glorious things of the Redeemer, inflamed with divine love, and lifted up with praise, and therefore he is called the sweet psalmist of Israel, 2 Sam. xlii. 1. “Now these be the last words of David: David the son of Jesse said, and the man who has raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel.” The main subject of these sweet songs were the glorious things of the Gospel, and as is evident by the interpretation that is often put upon them, and the use that is made of them in the New Testament; for there is no one book of the Old Testament that is so often quoted in the New, as the Book of Psalms. Joyfully did this holy man sing of those great things of Christ's redemption, that had been the hope and expectations of God's Church and people from the beginning of the Church of God on earth; and joyfully did others follow him in it, as Asaph, Heman, Ethan and others, for the book of Psalms was not all penned by David, though the greatest part of it was. Hereby the canon of the Scripture was further added to, and an excellent portion of divine writ was it, that was added.

This was a great advancement that God made in this building; and the light of the Gospel which had been gradually growing from the fall, was exceedingly increased by it, for whereas before there was put here and there a prophecy given of Christ in a great many ages, now here Christ is spoken of by his ancestor David abundantly, in multitudes of songs, speaking of his incarnation, life, death, resurrection, ascension into heaven, his sanctification, intercession; his prophetic kingly and priestly offices, his glorious benefits in this life and that which is to come, his union with the Church and the blessedness of the Church in him, the calling of the Gentiles, the future glory of the Church near the end of the world, and Christ coming to the final judgment. All these things, and many more, concerning Christ and his redemption, are abundantly spoken of in the Book of Psalms.

This was also a glorious advancement of the affair of redemption, as God hereby gave his church a book of divine songs for their use in that part of their public worship, namely, singing his praises throughout all ages to the end of the world. It is manifest the Book of Psalms was given of God for this end. — JONATHAN EDWARDS' *History of Redemption*.

THE MASTER IS CALLING.

BY JOHN. R. GOODWIN.

Up, up, for the Master is calling,
He bids you work to-day;
My fields are white with the harvest,
My reapers, where are they?

Say, must the golden grain perish—
Die with the tares of sin—
Because to-day you're not ready
To thrust the sickle in?

And when the harvest is over,
O, where will be the sheaves
That the Master bade you gather?
Nothing, alas, but leaves!

Then up, for the Master is calling,
Work, work for me to-day;
My fields wave white with the harvest,
My reapers, where are they?

THE BELL OF ST. SEPULCHRE.

In the grand old church of St. Sepulchre, London, hung a heavy, deep-toned bell, that tolled before the execution of prisoners at Newgate. Many a victim has trembled, as his last hope vanished at the solemn peal that announced the fatal hour. On the night preceding the day of an execution, the bell-ringer of St. Sepulchre went to Newgate, and, in the hearing of those condemned to die, exclaimed:—

“All you that in the condemned hold do lie,
Prepare you; for to-morrow you shall die.
Watch all, and pray; the hour is drawing near,
That you before the Almighty must appear.
Examine well yourselves; in time repent,
That you may not to eternal flames be sent;
And, when St. Sepulchre's bell to-morrow tolls,
The Lord have mercy on your souls.
Past twelve o'clock.”

Who can tell the feelings of those wretched beings when that metrical sermon, so fearful, and full of meaning, fell on their ears? How their hands clasped, and their eyes looked upward imploringly, and their hearts beat hard, at those last words that told that the night was waning. “Past twelve o'clock.” How they longed to stay the hurrying hours! But the gray morning dawned on London, the executioners bustled at Newgate, and the awful bell of St. Sepulchre tolled.

Past twelve o'clock, and on the morrow, eternity! How precious the moments! How fearful! The mind recoils from the contemplation. But what impenitent sinner can say that he is not, even now, living in hours as momentous. None of us can tell what may be on the morrow.

“There is a time, we know not when;
A place, we know not where;
That marks the destiny of men,
For glory or despair.”

“There is a line, by us unseen,
That crosses every path,
The hidden boundary between
God's mercy and His wrath.”

— *The Congregationalist*.

INHERITING THE EARTH. — There was another. This aged poor man, “dependent,” as we say, “upon charity for his crust,” though really dependent only on God, was endeavoring in his humble way to illustrate our Saviour's promise, that “the meek shall inherit the earth.” “I went through my lord's park,” said he, “and the great house looked so grand. Well, I said, ‘Bless the Lord! it is a fine house.’ I didn't envy it, bless the Lord. But I seemed to enjoy the great house. I said, ‘That's mine, surely. I enjoy it, I do.’ Then the sheep looked so nice, and the cattle, and the horses; and I said, ‘Bless the Lord! They are all my Father's, and they are all mine.’ I didn't want to have them, but I did enjoy them so. And the trees, and the grass, and the plantations all looked so beautiful, I fared to enjoy 'em so. I said, ‘Lord, they are all Lord —'s; but they are all mine, too!’ And so they were. Well, indeed, would it have been for their proprietor, an unconverted man, had he been capable of enjoying them in the same sanctified manner.” — *The Widow of East Angle*, by the Rev. R. W. VANDERKISTE.

THE RAINBOW ROUND THE THRONE.

REV. IV. 3.

There's a rainbow round the throne, brother,
A rainbow round the throne;
What though the pealing thunder rolls,
And lightnings dash along the shoals,
Where lie the wrecks of human souls,
All stranded and undone?

There's a rainbow round the throne, brother,
O, steer thy bark aright;
And thou shalt cross life's troubled sea
While every gale is wafting thee
On to the grand eternity,
The shores forever bright.

Though the sky is overcast, brother,
Trust thou in God alone;
And soon will cease the tempest's blast,
And thy frail bark will anchor fast,
And thy glad eyes shall see at last
The rainbow round the throne.

— *Pastor and People*.

ADDIE.

HAWTHORN ON MACAULAY. — I had been more and more impressed by the aspect of one of the guests. He was a man of large presence — a portly personage, gray-haired, but scarcely as yet aged; and his face had a remarkable intelligence, not vivid nor sparkling, but conjoined with great quietude, — and if it gleamed or brightened at one time more than another, it was like the sheen over the broad surface of sea. There was a somewhat careless self-possession, large and broad enough to be called dignity; and the more I looked at him, the more I knew he was a distinguished person, and wondered who. He might have been a Minister of State; only there is not one of them who has any right to such a face and presence. At last, — I do not know how the conviction came, — but I became aware that it was Macaulay, and began to see some slight resemblance to his portraits. But I have never seen any that is not wretchedly unworthy of the original.

RECOGNITION OF FRIENDS IN HEAVEN. — A correspondent of the *Methodist Home Journal* (Philadelphia) writes: “I have been somewhat amused, as well as my patience tried, reading in secular papers — ‘Preaching to-morrow, half-past ten A. M.; subject, recognition of friends in heaven.’ Will some brother be so kind as to give us an article or sermon on recognition of friends on earth? A poet says:—

“What is friendship but a name?
A charm that lulls to sleep,
A shade that follows wealth or fame,
And leaves the wretch to weep.”

Here is where we want the reunion of friends, old friends, old friends who have been long separated by some trivial thing; here is where we want the mantle of charity — not after death. Give me charity here, recognize me here; what shall I care about the recognition of Bishops, elders, or laymen, when once seated on an eternal throne, decked with a wreath of deathless laurels; where the rays of the eternal sun will not tarnish the lustre of my crown, or the roll of ages move the base of my throne in the presence of the Father, Son, and Holy Ghost. A sister on the eastern shore of Maryland when far in the valley — her husband cried, ‘Hold, hold, dear — I want to know if you think now you will recognize us in heaven?’ She answered, ‘Yes; but if the sight of Christ here on the borders of the land be so great, I think when once in glory, and I fix my immortal gaze on Christ, it will be a century ere I turn to look at the objects glorified by the Lamb!’” — W. T. MAGEE.

AMEN. — It is related of a certain minister of Maine, who was noted for his long sermons with many divisions, that one day when he was advancing among the *teens*, and had thoroughly wearied his hearers, at length he reached a kind of resting-place in the discourse, when, pausing to take breath, and looking about over his audience, he asked the question, “And what shall I say more?” A voice from the congregation, more suggestive than reverent, earnestly responded, “Say Amen!” — *Methodist Protestant*.

An “advanced thinker” is described as a creature with long hair, cadaverous face, peaked features, short pants, badly bagged at the knee, liberal supply of dandruff and loose hair on his coat-collar, nasal voice, his liver and digestive organs out of order, wears spectacles, is heavy on progress, sound on the goose, and generally delivers fall and winter lectures. He is, of course, very radical.

The Family.

SIX O'CLOCK P. M.

The workshops open wide their doors,
At six o'clock P. M.,
And workmen issue forth by scores,
At six o'clock P. M.;
Of all the minutes in array,
Of hours that go to make the day,
There's none so welcome, so they say,
As six o'clock P. M.

How many children show delight
At six o'clock P. M.?
How many homes are rendered bright
At six o'clock P. M.?
How many little happy feet
Go out into the busy street,
With joyous bounds papa to meet,
At six o'clock P. M.

Thousands of tables draped in white
At six o'clock P. M.,
The gathered families invite
At six o'clock P. M.;
And as they eat the frugal fare
They quite forget their toil and care,
And drop their heavy burdens there,
At six o'clock P. M.

Then blow, ye shrieking whistles, blow!
At six o'clock P. M.,
And let the weary toilers go
At six o'clock P. M.;
Ring out, releasing bells, ring out!
And bid the welkin take the shout,
And echo it all round about,
At six o'clock P. M.

—Advertiser.

THE PHILOSOPHER'S STONE.

BY MRS. F. D. BLAKESLEE.

Is it not strange that when God made this world for man, He did not make it so it would better please Him? Made him so that he would like diamonds better than clay, geraniums better than thistles, yet made the diamonds and geraniums scarce, the clay and thistles common? Made him so that he longs for health, and abhors disease, yet leaves him so liable to sickness, that hardly any one is thoroughly well? Made him so he would like wealth, and luxury, and dainty pastime, yet put him where he must be poor, and work hard at disagreeable drudgery? Placed him in the world on purpose to fit him for companionship with angels, yet gave him so much coarse, dirty work to do?

No wonder the ancients thought that in a world made by a good God there must be some as yet undiscovered way out of their unpleasant surroundings, — some Aladdin's lamp whose generous witchery should bring strong genii to help them out of trouble and danger, — some elixir of life which might save them from disease and death, — some philosopher's stone which, with its magic touch might release them from tedious work and poverty.

Their intuition was true. Surely, men died in their vain search for the fabled fountain of health, in their life-long seeking for the stone whose touch should turn everything to gold, and which existed in mythologic story only. Nevertheless, a better stone is ours. God did not mean that we should live such poor and miserable lives as most men live. He has given us a charm that with its wondrous touch can change trouble into loving discipline, our hovel into a regal residence, our drudging work into grand and delightful companionship with kingly majesty, our slavery into royal rank, a bed of sickness into a long and loyng visit with the best of friends, weariness into prophecy of rest, mourning into blessedness, death into eternal life.

Is the stone hidden, that so few use it? No, but it has no gleaming surface. It reveals its glory only in the using, and so men pass it by, giving the credit of its work to some more showy cause. "For Thy sake," is the motto graven on the charm. Do you call it a plain and homely amulet? Have you ever used it? Then you have learned the secret of transmuting all the apparent curses of your life into truest blessings.

When your dearest friend has been lying very ill, and your tenderness for him has been unusually developed, have you not been quite as willing to sweep his room, or bathe his feet when needed, as to sing him songs, or read poems for him? The intense love that prompted all you did, made you forget your former preferences, and do gladly the thing most necessary for his comfort or recovery. Indeed, not even a loathsome task seemed loathsome then. Affection hallowed all you did.

Cannot our love for God do for us quite as much as human love? When it is true, it always does. When we can really do all we do "as unto God," inspired by an earnest love for the divine Friend that is ever watching us, we shall find no more of drudgery in life. A consciousness of a loving, heavenly audience will give a touch of beauty, of dignity, of even sacredness to all our little homely work, and hallow into a holy temple of the Most High God every little cottage where we feel that Jehovah has an altar.

If we chop our wood, and plough our fields, sew our clothes, and wash our dishes as a loving duty to our

Father, our daily toil becomes a higher occupation than any embassy to earthly kings without such hallowing motive, for it is the well-accepted service of a favorite of heaven's King. Trials endured cheerfully for His sake who suffered for us, and would lead us into His own glory through His own gateway, become a tender chastening. Our little cabin need not be merely that, and nothing more. If we do and suffer these for His sake, He will dwell with us, changing our home into a royal mansion. The tyrannized slave, doing for a hateful master honest service "heartily as unto God," becomes the Lord's freeman, — better still, a child of royal rank, child of the King of kings. The sick man, mourning with his body's pain, if patient for Christ's sake, may find his bed of sickness changed into the gate of heaven, whence he hears the angels' joyful psalms, and sees them ascending and descending upon their loving errands. The mourner, trying for His sake to bear his grief in "all patience and long-suffering with joyfulness," may find his sorrow changed to most blessed comfort, — comfort better than the world's best happiness. The teacher, pastor, or philanthropist, doing earnest work for the coarse, ignorant and ungrateful, — doing it lovingly as unto Christ, will always find that his sanctifying motive works more wondrous changes in the appearance of his work than any wizard's most unaccountable transformations. The servile toil for thankless, disagreeable men and children becomes a delightful personal service to Christ himself.

Paul knew something of the transmuting power of the Christian's Philosopher's Stone when he saw it change a prison into the audience-room of Paradise. But not even he had yet learned from experience the best that it can do, what it can still do for you and me, change death into victory, earth into heaven.

You wear plain clothes to-day, but they are only your working-dress. You have an elegant white linen robe, a beautiful harp and crown waiting for you in the upper chamber. Your amulet will bring them soon. Your room is now small, and holds only plain, cheap furniture, but your Philosopher's Stone has given you ownership of one of your Father's mansions, and you are going in a few days to claim it. What if your body may be diseased? It is only the tabernacle of your soul. You will soon be through the wilderness, when the tabernacle will be changed into the beautiful, everlasting temple. Have you no time to read to-day? The last, best feat of your holy charm will give you eternity to study in, and access to the library of the Universe. Does not the Christian's amulet make better changes than the fabled Philosopher's Stone?

"Nothing can be so mean
Which with this tincture, for Thy sake,
Will not grow bright and clean.
This is the famous stone
That turneth all to gold;
For that which God doth touch and own,
Cannot for less be told."

WATCHING ONE'S SELF.

"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching idle boys. One day he called out to us:

"Boys, I must have a closer attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to his case."

"Ah, thought I to myself, 'there is Joe Simmons that I don't like. I'll watch him, and if I see him look off his book I'll tell.'"

It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed," said he, "and how do you know?"

"I saw him," said I.

"You did; and were your eyes on your book when you saw him?"

I was caught, and I never watched for idle boys again.

If we are sufficiently watchful over our own conduct, we will have no time to find fault with the conduct of our neighbors.

I AM WITH YOU ALWAYS.

A mother one morning gave to her two little ones books and toys to amuse them, while she went to attend to some work in an upper room.

A half hour passed quietly, and then a timid voice, at the foot of the stairs called out, —

"Mamma, are you there?"

"Yes, darling."

"All right, then," and the child went back to its play.

By-and-by the question was repeated:

"Mamma, are you there?"

"Yes."

"All right, then," and the little ones, reassured of their mother's presence, again returned to their toys.

Thus we, God's little ones, in doubt and loneliness, look up and ask, "My Father, art thou there?" and when there comes in answer the assurance of His presence, our hearts are quieted.

Youth is full of warm friendship and tender emotions, and the solemnities of a funeral, the grief of friends, and the spectacle of all the high hopes and unbounded joy

of a young heart laid low in death, tend to chasten our thoughts, and raise them to the contemplation of things less perishable than those of earth.

A little Buffalo girl wants to know if fleas are white, because her uncle told her that "Mary had a little lamb with fleas as white as snow."

ENIGMA, NO. 12.

I am composed of thirty-one letters.

My 4, 15, 3, 18, 4, 30, 20, 21, took a strange wife.

My 14, 24, 25, 7, 31, 21, 5, 6, 29, 8, 19, was a Roman emperor.

My 11, 22, 25, 26, 10, 23, 20, 17, 3, is a boy's name.

My 13, 27, 3, 2, 19, was told to light the lamps.

My 12, 24, 16, 21, is good to eat.

My 1, is in wonderful.

My 9, is in everything.

My whole was part of the prayer of Simeon.

S. L. M.

ANSWER TO ENIGMA, NO. 11.

"Remember the Sabbath and keep it holy."

QUESTIONS.

1. How many chapters are there in the Bible?
2. How many verses are there in the Bible?
3. How many words are there in the Bible?
4. How many letters are there in the Bible?

M. A. COLLINS.

UP IN THE HIMALAYAS.

BY REV. J. T. GRACEY.

Traveling in the Himalaya Mountains is somewhat expensive to a European, as after leaving certain great routes, you cannot be furnished with cooked food, only by carrying all the appliances for obtaining it with you. Tent, cooking utensils, bedding and all have to be carried by porters, and as these have their own food and cooking utensils as well — even a single person will get quite a band of men about him, and move in very patriarchal fashion.

THE PEOPLE

are divided into three classes or castes, quite different from those found on the plains of India. The *Brahmans* have nothing to do with the *Brahmans* on the plains, do not eat with them, nor eat food cooked by them. The lowest caste, or *Doms*, will eat anything, even flesh of animals that have died of disease. They are filthy in their persons and habits, and can often be seen picking vermin from each other, or sitting by the roadside in the sun, picking it from their blankets.

Polyandry formerly prevailed extensively amongst the people, and does to some extent yet, but the British Government discourages, though it does not actually prohibit it. In conversation with some of the men about it, they informed me that the elder brother married a woman, and she became the common wife of all the brothers, who divided the children among them.

Polygamy, too, prevails, and a species of free-loveism pervades the society; for if either husband or wife become dissatisfied, a new alliance may readily be formed provided another man can be found willing to pay the price originally given by the first husband as purchase-money. This sum varies from \$5.00 to \$500 — gold.

AMUSEMENTS.

There are customs amongst these hill folks that are not met with elsewhere. They are very fond of athletic games. I witnessed in a remote part of the mountains a mock combat, in which about two hundred men on either side engaged. The place selected for it was the bowl of a circle of grand mountains, with precipitous sides. A deep ravine ran through this circular enclosure, and on either side was a ledge, or terrace, or shelf as one might call it, in the mountain. On these the contestants were assembled; the surrounding hill-tops were covered with hundreds on hundreds of spectators whose garments were many-colored, and being of flowing pattern, they flaunted gaily in the breeze.

The warriors had stones as weapons, which they hurled with or without slings, as they preferred. Most of them used a circular convex shield, of dried skin, studded with brass knobs, as a defense for their heads, but seemed to be able to exercise such marvelous agility, as to dodge most of the missiles hurled at them. Their bodily contortions were something grotesque and surprising. Only a few of the people got hurt, in that shower of stones kept up through hours; but I was told that it often happens that men are seriously maimed in these sports. The Government has prohibited it, and the people were much afraid lest I was a spy of the authorities, and were about to discontinue their game as a consequence. They say the custom is a very ancient one, and they think a very good means of defense in times of war for a mountain people. It was to me a novel and exciting scene.

SUPERSTITIONS.

The people are very superstitious. Nearly all the porters employed about a sanitarium, where some five

hundred Europeans were spending the hot months, were scared from the place, and left their employment, because of a rumor to the effect, that there was some European in the place who could bewitch them (cast an evil eye upon them), in which case they must follow him into the jungle, where he *boiled them down into oil!* Their dread of ghosts is something astonishing. Every prominent mountain pass is assumed to be the residence of some *spirit*, and the sacrifice of some part of the clothing is willingly made, it being torn off and suspended to some tree or bush about the locality. These places often present a singular appearance, as these patches or strips come suddenly into view. There are however several kinds of ghosts. The *tola* (will o' the wisp) is supposed to be the ghost of some one who was so unlucky as to live and die a bachelor, and to his afflictions in this life, would seem to be added an ill-fate in the one beyond, as it is said no other ghosts will associate with these. The *Airi* are the spirits of such persons as are killed in hunting, while the *Acheri* are a sort of fairy in which the spirits of very young children who have departed reside, and these remain on the mountain-tops.

It is surprising to observe the dread the people really have of these ghosts. I have striven to send my servants over a lonely road at night, and when they declined to go, supposed it was from dread of tigers which I knew to infest the road, but they would assure me, with horror depicted in their faces, that it was not the tigers, but the *ghosts* of which they were in dread.

I met some persons of a *gipsy* tribe, called *Nathas*. The men wear great wooden ear-rings, two inches or more in diameter, and very thick; one of them grew very angry with me because I made inquiries about these ornaments. These people bury their dead, and do not burn them, as do the Hindus.

AGRICULTURE.

The cultivation is very fair considering the circumstances. There are literally no valleys, and some 600,000 people in a single small province, succeed in getting a living by terracing the mountain sides. The same crop is thus subjected to very different climates at the same time, and on different portions of the mountains a crop may be seen in all stages. Ploughing for wheat may be going on at the top of a mountain, while at the foot the crop is being harvested, and half-way up the side it may be beautifully green, or just glowing into maturity. The hoe is almost as useful as the plough for such tillage. Rice is extensively grown, and is ploughed while entirely submerged by artificial irrigation. Most of the people migrate during the winter weather to localities about the base of the mountains, quite outside of the entire range, and pursue their agriculture there, thus raising two crops within the year. The whole population for thirty miles in the interior, and for a hundred or more in length, thus surge up and down the mountains semi-annually, carrying their wives, children, poultry, cattle and kittens with them. The people carry immense loads on their heads, and ascend the steepest mountain sides, pass the face of most precipitous places, even swim rivers, and cross deep ravines on bridges, consisting of a single log, or at most two, — and all this with their burdens still in place upon their heads or backs.

Our Book Table.

RELIGIOUS.

ORIGIN AND DEVELOPMENT OF RELIGIOUS BELIEF. 2 vols. By S. Baring-Gould. Appleton & Co., New York. Mr. Baring-Gould is an English clergyman of the Established Church, who has distinguished himself by the publication of several works, which have displayed remarkable research and industry. The last and most important of these works is the one which we propose to notice, namely: the "Origin and Development of Religious Belief." This work is divided into two parts, each forming a volume, of which the first is entitled, "Heathenism and Mosaism;" and the second, "Christianity." We shall barely exhibit the scope and purpose of the writer, by giving a very brief synopsis of the contents of these volumes, with some idea of the author's method of argument.

He undertakes in the first volume to investigate in a purely scientific manner, the origin of religion, avoiding the supernatural, and confining his researches entirely to positive external grounds. In this volume, therefore, he writes from a philosophy, and not from a religious point of view, assuming nothing, not even the existence of God, and accepting no revelation but that of our own nature, on which alone, indeed, he declares that the Church of the future must establish its claim to acceptance. From the standpoint of positive science, and the facts of human nature, he endeavors to account for the developments of religious belief in all ages and nations. The whole range of history and travel, and the traditions and legends of the Hindus, Chinese, Greeks, Hebrews, Fejees, Aztecs, and the rudest tribes of North and South America are ransacked for illustrations of his theories or to add weight to his arguments. He endeavors to account for the developments of religious belief on the principle that they all correspond to some necessity and quality of human nature; that they have their origin in the soul of man. "All these religions he says

set themselves to respond to some craving of the heart or head of man, to satisfy some instinct dimly felt and ill read; and however various, however contradictory they were in their expression, they did fulfill their office in some sort, else they never would have lasted a day." They differed, he claims, according to the stages of thought — development of the several people and nations which embraced them, but their differences were progressive, and capable of arrangement in a series of progressively advancing truths. All these religions, he argues, were imperfect because they were partial; they maintained only one truth, or one aspect of truth, and it was this partiality which was the ruin of each. In every religion of old times, or of the present, he claims there is to be found distorted or exaggerated some great truth, and in every religious revolution there is a struggle of thought to gain a step upward towards truth and heaven. The true and absolute religion, he claims, will embody and satisfy the cravings expressed in the strange worship and extravagant religious ideas of all people.

"That which mankind wants," he says, "is not new truth, but the coordination of all aspects of the truth. That which we ask of revelation is, that it shall take up all these varieties into itself; not that it shall supplant them, and show how that, at which each of them aimed, however dimly and instinctively, has its interpretation and realization in the objective truth brought to light by revelation." We shall be able to recognize the true religion he claims because it will complement and correct all the wanderings of the religious instinct in its efforts to provide objects for its own satisfaction; and Christianity, he claims, does this. But Christianity, he affirms, rests on facts anterior to the text of the Scriptures, and does thus take up into itself all the varieties not only of Mosaism, but also of heathenism, polytheism, fetishism and mysticism, because these are facts of human nature, and have an important part to play in the development and progress of human thought. Christianity to him is true, therefore, because it contains in itself the utterance of all truths.

Hitherto, he claims, Christianity has leaned on authority. Either the authority of an infallible text, or an infallible Church; and either and both these supports, he claims, are inadequate. The religious history of the Church exhibits three phases: The first, when dogma appealed to men, and met with a ready response. The second, when dogma was forced on men by an authoritative society or organization. Third, when dogma was insisted on upon the authority of an infallible text. "Men," he says, "revolted against the Church, opposing the text against it; and now they revolt against the text." "And what," he asks, "shall dogma do? On what shall it stand?"

In answer to this question, he offers this *work* of his. He claims that unless theology can be based on something outside the text, and anterior to it, on something in our own nature, ever new and ever old — something as universal as man and mind, it can never be placed in an unassailable position. That Christianity if true, must be true to human nature and human thought, and supply that to which both turn, but which they cannot, unassisted attain. In his preface to his second volume, he quotes with approbation a criticism on his first volume, in which the writer argues that revelation can never be made available or useful to man, unless man is able to test its claims and recognize its adaptation to satisfy the deepest longings and highest aspirations of our nature. That we stand in life with the consciousness that we are not what we should be, that man craves development, and that the ultimate test of the revelation which speaks in him and to him, is just whether or not it will meet this imperfection, supply a positive to the negative in him, and complement his deficiency. This the Bible claims to do, and this Christianity especially does, by revealing the Infinite as united to the finite as one with it in nature, and therefore that the home of the finite only is in the Infinite. The incarnation, he claims, brings home this great lesson to human life and human history, and is, therefore, the great fact of Christianity.

In this work, then, to sum it all up in one statement, he starts from the facts and laws of human nature and the universe, and proposes the inquiry, whether or not from these we can attain to the existence of God, to immortality, and to the great fundamental doctrine of Christianity, namely, the Incarnation. These questions he answers in the affirmative. But when he comes to deal with the evidence, for the Incarnation, on which his whole theory turns, he disposes of every particle of proof on which this great doctrine has been supposed to rest. Miracles, prophecy, the inspiration, authenticity and genuineness of the Gospels, all are abandoned as of no account, and the conclusion of our author is, that there is no external evidence worthy of the name for the chief fact on which the whole of the religious development of Christianity turns. Relinquishing every proof of the divinity of Christ derivable from the New Testament, the grounds on which he calls for a belief in the Incarnation, which he claims to be the great fact on which everything depends, are, that such a union of divinity and humanity is necessary to man, that man's nature may find its complete religious satisfaction; or, as he puts it in his somewhat transcendental phraseology, "that such a dogma alone supplies an adequate basis for morals, establishes the rights of man on a secure foundation, enables man to distinguish between authority and force, conciliates man's double nature, rational and sentimental, and man's double duties, egoistic and altruistic, and supplies an adequate incentive to progress."

As a specimen of the author's style, we cannot perhaps do better than to give another brief passage, in which he states in a few sentences what he thinks he has established in these volumes: "I have shown," he says, "that the law of the universe is infinite analysis, infinitely synthesized. I have shown the existence everywhere of an antinomy. I have argued that evil and error are the negation of one factor in this antinomy; that, for instance, is evil which synthesizes, without projecting individualities by careful analysis. In what consisted the error of the ancient religions of the world? In the negation of the opposed facts. In what consists the adaptability of Christianity to the indefinite perfection of humanity? In its conformity to the natural law, by insisting

on the coordination of all truths, by consecrating at once solidarity and individuality, in maintaining unity in the midst of particularization." The drowning man may be saved by a rope or a plank, but there are circumstances in which plank or rope cannot avail him. How much better for him to have learned that in himself is the principle of buoyancy, and the rope and plank will be serviceable enough, though not indispensable. Scripture and tradition have been the rope and plank to men drowning in a flood of doubt. Scripture has yielded, tradition has given way; must he sink? By no means. The principle of Christianity is within him; let him strike out and gain the shore."

Our author adopts the philosophy of Hegel, the importance of whose method he thinks it impossible to over-estimate. It has been misunderstood and abused, he declares, but he is firmly convinced that it is to play a great part in the elucidation of Christianity. "I believe," he says, "that if the modern intellect is to be reconciled to the dogma of the Incarnation, it will be through Hegel's discovery." He establishes his belief in the doctrine of immortality by the same *a priori* method by which he arrives at his conclusions in regard to the Incarnation, "by the soul's longing for it." The idea of hell, he holds, is not necessarily one of pain, but a low enjoyment; and he bases his conclusion that such a state will be found in the future, in the probabilities that the coarse drab, for instance, whose highest idea of enjoyment here is found in the indulgence of those lusts, which to the pure and virtuous would be hell, will find no inclination hereafter to exchange what Swinburne calls "the roses and raptures of vice," for the "lilies and languors of virtue." He advocates the doctrine of the resurrection of the body, because, as he claims, "there has always been manifested in man two concurrent desires, that the soul may live eternally and his body remain his own."

He is perfectly rabid in his antagonism to Protestantism, especially in his antipathy to the common Protestant ideas of the Atonement, and never wears of accusing Protestants of worshipping a dead Christ, because they cannot, after his Hegelian fashion, accept the idea of transubstantiation and eucharistic sacrifice. A criticism, by the way, which does not come with very good grace from a man who throws away all evidence of the existence or divinity of Christ as a historical fact. He glories in the sacramental system of the Romanist, declaring that the Protestant Sacraments are reduced to two, and that these are not Baptism and the Lord's Supper, but the Ministry and the Bible. The latter of which in its sacramental character he describes, in what seems to him a very witty phrase, as so much "washed up rags and black treacle stains."

Still, he is outside of Popery, and deals it many sturdy and stunning blows; but his faith is complete in the ultimate union of Catholic Christendom. High Church Anglicanism is to be the basis of this union. Before it is consummated, Church and State must be separated in England, and Romanism must become disgusted with infallibility and abjure the Pope.

These volumes of Mr. Baring-Gould are brilliant and suggestive. They evince careful and extensive study, and will be read with interest by many who will admire his genius, while they fail to accept many of his conclusions. There is much in this work that is transcendental, and much that is rationalistic; but his views on many points are worthy of profound consideration. We might mention as of special interest the argument from his stand-point, on the worth of the dogma of the Incarnation, and his view of immortality. In the hope that the Christian world will be converted to his mystical views, the author of these volumes will be disappointed. The masses of men are not reached by such arguments as he presents. We agree with a critic in *Old and New*, that "the world will wait for another charmer than one who assures it, however confidently, that in Christ was 'the synthesis of contraries.'"

LAW.

LEADING AND SELECT AMERICAN LEASES in the Law of Bills of Exchange, Promissory Notes and Checks, arranged According to Subjects. With Notes and References. By Isaac F. Redfield and Melville M. Bigelow. 8vo. Law Sheep. Price, \$7.50. Little, Brown & Co., Boston. This work cannot fail of the appreciation of the legal profession. It contains full, clear and concise statements of the law, as found by the highest courts. The notes, enough and not too profuse, marked by keen analysis and ready perception of distinctions and differences, are admirable. The preface informs us that "the preparation of the Notes has been mainly the work of Mr. Bigelow;" perhaps it might have given credit to Mr. B. for the whole work.

Mr. Bigelow is a graduate of the University of Michigan, has practised in Memphis, Tenn., where he began his literary career in preparing, in connection with his law partner, the Tennessee Digest. He is now permanently settled in Boston, and has, since coming among us, given to the profession a volume of "Life and Accident Insurance Cases," with annotations, which has been favorably received, besides the volume above noticed. He is now engaged in writing a Text-Book on the "Law of Estoppel." Mr. Bigelow is of good Methodist stock, his father being a prominent minister in the Detroit Conference, while he adheres to the faith of his father, and is a member of the Harvard Street Methodist Episcopal Church in Cambridge. We trust he will heartily enjoy his New England home, and be fully appreciated by his brethren in the Church and at the bar.

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OUR CHURCH IDEA.

It is curious how history repeats itself. The system of government we call the State is seen to develop itself in some shape, out of any congeries of men that gather together permanently. Adventurers or missionaries, pilgrims or buccaners, they cannot abide in the wildest regions without shaping themselves into a government. And as that government becomes developed the conflicts of systems will manifest themselves, monarchical or democratic, until they grow into solid and enduring shape.

None the less true is it of that kindred government, the Church. Religion possesses certain souls. They are knit together in Christ Jesus. They are possessed of the new life. They are a new colony, though in an old settlement. They begin to put on an ecclesiastical form. They discuss this government, in its idea and constitution, at the start. They will continue to discuss it as long as their Church subsists in vitality and power.

We showed a few weeks ago that the essence of all ecclesiasticism was in the experience of regenerate souls. "Where Christ is, there is the Church," is Presensé's happy apothegm, quoted, it is said, from Chrysostom. The Church inchoate, so far as human and visible forms go, is formulated and systematized so far as its real nature and being are concerned, where those two or three are met together in the name of Christ and in His Spirit.

But this inward life and power cannot long remain in this condition. It must take upon itself an outward expression. The soul must have a body, and the body is apt to be according to certain peculiarities of the soul. The Church form must accord with the Church life. It will be fashioned by the constitution of its human author. The Gentile Church has always borne in a degree the image of Paul. It has been dogmatic, disputatious, earnest, aggressive. It is unlike the Jesuit Church, from which it was deduced under the guidance of this man of God, in some very marked peculiarities.

The Congregational Church of New England to this day bears the stamp of John Robinson. It is still inquisitive for the new light which is to break forth out of God's Word, and still inclined to get up a light of its own, which is darkness, but which it wishes to consider the new light of the Book of God. The Episcopal Church still bears the impress of Hooker and Cranmer, the saints of Edward, and the martyrs of Mary. It is formal, quiet, sturdily to resist, slow to agitate, "relying on the collects."

The Presbyterian Church is as disputatious as Calvin and Knox, and as rigid in discipline. Woe to the heretic that seeks to hide himself in their fold. They will tear the fold to pieces, but they will thrust him out. Albert Barnes might have preached his mild Calvinism for fifty years in Boston, and been unnoticed. The first word of this sort spoken in Morristown, a country church among the hills of Jersey, rends the Church in twain from the top to the bottom, and it takes nearly forty years to bring the cloven parts together again.

The Baptists of America, to-day, are simply the children of Roger Williams. His literature of conscience is their boast, more than their practice. His equal suffrage of all members, is their universal and unquestioned policy. His usage as to Communion, is their practice. Had he opened his doors, all theirs would be open to-day.

So Methodism had a founder. Its life-blood is traceable to a human source, as clearly as is that of the Lutherans, the Calvinists, the Presbyterians, the Episcopalians. If one would know both their nature and their destiny, he must study the nature of their founder. Children cannot escape the characteristics of their parents. Their hair, features, form, vital organization, mental and moral traits, appear more or less prominently in their child. He must grow after their stature, as much as after his own. He may gnash his teeth

at this. He may protest he will be another man's child. He may bemoan the color of his hair or skin, the contour of his face, the weakness of his lungs, the obliquity of his temper, but he cannot help himself. He is "a chip of the old block," and his children will be chips of the same block, unless their mother's blood outbalances the father's, and then some "old block" will reveal itself, forcible, incurable. So in their composition some Methodists sometimes try to rid themselves of the John Wesley element of their being. They seek to escape from his theology and his economy. They declare themselves Calvinists and Presbyterians. They even write books and articles to prove their independence. They sometimes "bolt" his organization, and set up for themselves. Yet they cannot then rid themselves of him. He says to all such, as does Emerson's Brahma:—

"They reckon ill who count me out;
 When me they fly, I am the wings."

They break away, and then call themselves the "Wesleyan Church." They establish a new Church-state, and lo, the very genius of their rejected father is found in their constitution. They live a feeble, exotic life, and are only of importance as the rent asteroids, proofs of the mighty system from which they have broken.

In the new discussions arising as to our Church government, it is well to bear this fundamental thought in mind. The Methodist Church, whatever name it bears in England or America, whatever name it may bear in Germany or China, in India or Africa (one name and organization, we trust it will yet and always, everywhere be), is the child, under God, of John Wesley. Not of Charles Wesley, nor of Francis Asbury, not of Coke nor Fletcher, but of the one mighty man, of whom all literature is at last catching the rays. Criticism, history, statesmanship, biography and poetry are beginning to find in him a choicest study. The world is filling up with books on his career and character, his works and influence. He is overshadowing his own land, as he has long overshadowed this land. Oxford reluctantly begins to acknowledge the greatness of her sons, and will, perhaps, come to the knowledge as soon as Harvard does to the greatness of her only two living men, who will give immortality to this generation of her sons.

That mighty man of God built a Church. He built it slowly, steadily, according, as we most earnestly believe, to the pattern shown him in the mount. He went out preaching repentance and justification by faith, a happy assurance, a possible falling away, a possible abiding perpetually, without condemnation, in the serene fullness of perfect love, a free-will absolute and unconditioned, a full and universal atonement applied by the Holy Spirit to the illumination of every man's conscience, redeeming every child of Adam at his birth, and willing to preserve them in this redemption.

This was his peculiar system of faith. With this he joined all the great principles of all ages, the Incarnation, Trinity, Verbal and Plenary Inspiration of the Scriptures, an everlasting heaven of holiness and happiness, an eternal hell of sin and misery. But the former were the distinctive features of his creed, and these features have stamped themselves on all his posterity. They cannot escape them. They are wrought into his Conferences and theological schools. They break forth in debates and testimonies. The wildest preachers' meeting, which is the freest of all gatherings, never breaks away from these moorings. Opposing views may be uttered, but are hardly deemed worthy of answer. They die ere they are spoken.

Even that which is most disputed, and which, we may add, is disputed simply because it did not lie clear in Wesley's own mind in all its phases and forms, the doctrine of Christian Perfection is rooted and grounded in the convictions and preaching of the Church so deeply that the leaders of contesting parties, when they fairly present their own views, almost always find their opponents agreeing with their general statements. One of the ablest exponents in New England of one view of this grace, that of the gradual possession of it, when presenting his views at Sterling Camp-meeting, was met at the close of his sermon by Mrs. Palmer, the able and amiable advocate of the contrary view, and complimented on the correctness of his statement. It was in exact agreement with her own convictions, and yet he thought he was sure of one antagonist in that audience.

To this Wesleyan unity of doctrine, is added a Wesleyan unity of government. The Church is an organization, vitalized with principles, no less vitalized with polity. In both she is the daughter, under God, of John Wesley. In both, if we would have her past, her present and her future, they can be best known by studying his words, and more especially his actions.

The debate to-day, as in all her history, is on polity. Modifications of that polity have been and will be, but

the central principles will abide as long as the Church abides.

The entrance of laymen formally into the government of the Church, makes a stress at the other end of the line. The pendulum swings to the other extreme. If laymen are to be associated with the ministry, then the ministry shall be one office, and the Church shall be practically Congregational or Presbyterian.

They even essay to prove that such a government is Wesleyan, and point to the British Wesleyan Church, as a more democratic or republican body than the Methodist Episcopal Church, and claim that as John Wesley established both, we can take our choice of his own formularies, and accept the liberal British form, instead of the stiff American one.

We are not set for the defense of the divinity of the Methodist Episcopal Church. Much less are we set for defending its exclusive divinity, as some Congregational and Protestant Episcopal brethren feel that they are ordained, or set apart for; but out of choice, the same free choice that is the pride and joy of every Methodist, does this oldest of the weeklies of our Church, in England or America, seek to state and defend the views of Wesley on the subject of Church government, as borne out by his words and works. We shall especially show that in creating the Methodist Episcopal Church, he did a broader and better deed than in organizing the British Wesleyan Church. He felt a liberty in this action which he did not think was allowed him in his own land. He went as far there as he could go in act and intent, in view of his opinions and position. He made the two churches substantially of one nature, and that his own nature. This statement will relieve of all accusations those who are charged with being advocates of a hierarchy, a prelacy, high churchism, and they will be found advocates of a Wesleyan Episcopacy, growing out of his instinct for that form of government which is known by that name. We shall not submit these thoughts frequently, but only often enough to keep their connection, and not enough to weary the readers by perpetual debate on a single and not very popular theme.

THE NORTHERN ON THE BRIDGE.

We always read our Auburn *Advocate* with interest, and often with approval. Never more of the former, if not of the latter feeling was experienced, than in looking over its late editorial on our discourse on the Methodist doctrine of perfect love. In a late attempt at a solution of the differences, evident and confessed, on minor points in respect to this doctrine, we asserted the existence of these differences, as well as the true mode of reconciliation. This existence it affects to deny. It assumes that we were "called to account" for our "Latin," or our "facts," in our two words descriptive of this difference, in connection with a debate occurring in the Boston Preachers' Meeting. We must relieve it of all such assumption. We were not called to account at all. But the words suggested a fact in our Church history, and were employed to state that fact, and to remove it, if possible. This *Pons Asinorum*, the *Advocate* denies. It declares Methodists are, and always have been, in complete agreement on this doctrine; that the exceptions are only enough to prove the rule; that Charles and John Wesley had perfect unity on this subject, and that all attempts to reconcile divergent views, is as if the very asses themselves had sought to make a bridge on solid land.

To carry out this idea, it has to first affirm that the doctrine of Entire Sanctification has been taught from the start in all our Church, and by all our clergy, which we not only did not deny, but affirmed; and, second, that all such debates upon it as those we referred to are of no consequence, mere preachers' meetings frolics, significant of no real division of views in the Church or believers, the parties involved in them. It says:—

"A debate between Drs. Hodgson and Peck, thirty years ago, or a later one between Drs. Mattison and Perry, not touching the vitals of the doctrine, or, yet again, discussions in preachers' meetings—what are they but ripples upon the stream? Drs. Eddy and Curry may well doubt the ultimate influence in a certain respect of the 'national camp-meetings,' and still stand with Dr. Inskip in the 'clear and confessed path' of Wesley."

Perhaps they are ripples on the stream, but Dr. Peck nor Dr. Hodgson did not so consider their elaborate and earnest works on this theme; nor did Drs. Mattison and Perry so estimate their labors; nor did the rival houses which published the New York debates, or speeches rather on each side, for no house would publish both sides, even in the same pamphlet. These are not ripples but currents, and deserve study, and, if possible, reconciliation. If it wishes to know how closely John and Charles Wesley agreed, let it read Rev. Mr. Huntington's book, written in its own section, or Rev. Mr. McDonald's, published, we believe, in New York.

These brethren differ in what they deem important respects. Neither accepts the other, and both declare that John and Charles differed, each claiming one of them as on his side.

In fact the *Northern* itself talks glittering generalities, on which all Methodists agree. It does not say whether it believes the blessing is conferred as a second and special gift, or whether it is acquired gradually and unconsciously. It does not say what it understands by entire sanctification. It appeals to John Wesley's "Plain Account." So do all sides but its own specific statement it declines to give. Had it undertaken that last, it might have found itself, like so many others, stuck in the middle of the bridge. In its fear of that bridge, it avoids expressing an opinion about the national meetings, in this respect differing from the *HERALD*, which has always approved these meetings. It goes farther yet, and gives such a description of the grace as is not usual in the experiences of its possessors, though in itself of good report, and though its concluding sentence harmonizes well with our own efforts.

"We are not called upon either to endorse or condemn every movement of the excellent brethren who deem themselves moved to a special advocacy of entire sanctification. The results will depend very largely upon the hands that hold the reins, and give direction to affairs. We have great faith in a sanctification that strips men of worldliness, of self-conceit, of censorious speech, of petulant tempers, of self-seeking ambition, and fills them with love to God and men, with kindness of feeling and liberality of purse, and with the spirit of self-sacrifice which is both the abasement of self and the glorifying of Christ. Would that all whose faith in the doctrine is correct and firm, might partake of this blessed experience! On this point, as on many others, we are glad to agree with the *HERALD*: and we repeat its prayer, 'May every lover of Christ sink and rise into its ineffable fullness.'"

In this last word, we are glad to find it coming into unity with us. We labored to harmonize all divergent views in the realm of experience; to show the simplicity and Scripturalness and necessity of perfect Christian love. We have been gratified with approving words from representatives of both sentiments in our Church, and are especially gratified that the *Northern*, after essaying in a column and over to make points of difference, seems to appreciate and commend our views. We believe that as such views prevail, will the Church cease disputing, and advance to the possession, in every member, of this coming fullness of the Holy Spirit.

THE FRENCH COMMUNE—ITS LESSONS.

The late revolt of the Commune of France is one of the strange revelations of history, and there is scarcely anything darker and more revolting known in the annals of crime. We shudder as we read of its terrible scenes. Its causes are easily understood.

France has had a bloody history—we read it with sadness. Napoleon III. commenced his reign in blood. His famous *coup d'état* in 1851, was attended with a fearful slaughter of life—the musketry of his soldiers shook the very heavens. He conquered for a season. He ascended the throne. He made great pretensions—greater promises, which he never fulfilled. He commenced his work, which, says a late writer, was to "beautify Paris, to provide amusements, to wash the streets. Thus, superficial decoration rendered usurpation beautiful; and in the eyes of traveling Americans, the usurpation appeared sublime."

Splendid epicureanism was the order of the day. Pride and selfishness everywhere prevailed. Licentiousness rapidly increased. Public conscience became fearfully corrupt; unbridled lust was cherished and maintained. The safeguards of the nation faltered and gave way. Wealth and fashion reigned supreme, and the poor—the great majority of the people, were oppressed and crushed. Their maddened hearts demanded redress. Now came the cry of war. A new scene opens, fearful, terrible, bloody. The Franco-Prussian war revealed strange things. One of the bloodiest of all history—the saddest to contemplate. The French nation had become morally weak by wickedness, and its army consequently was weak, and how easily conquered by Russian soldiers? The nation was powerless—it fell—its sun set in blood. What followed is thus described by a writer in the *Spirit of Missions*:—

"Glance at the condition of the poorer classes reduced to want, and without moral and religious restraint. Of work they had none, and the hope of a revival of trade in the midst of the disorders of the times was small. What was worse, they did not have the sympathy of the rich, who cared only for themselves, and with supreme selfishness consumed their large incomes upon their own lusts. On the walls, during the siege, the rich and the poor had fought together; but when the conflict ended, the former gave his ear to the royally inclined government of Versailles, and the poor man was heartlessly left out of the account as he had been before, time out of mind. Soon the souls of the lower classes, without religion or the sense of honor, were again on fire,

and they remembered the old socialistic teachings, and would now know, *why certain men were entitled to have so much, while they had nothing*, a subject of awful moment in the mind of a desperate man suffering from want. Overlooking the difference between the right to accumulate a large property and the right of a man to use such a property solely on himself, they practically denied the right of all property, shouted for Agrarianism, and, led on by demagogues, hailed the Commune, whose incendiary fires were at last quenched in blood."

What lessons are taught us here? lessons that should have their influence upon us as a nation. When a nation becomes corrupt, she falls under the weight of her own corruption! Thus did Rome, and France has followed. M. Paradol declared that religion, the sense of duty, and the obligations of honor, had lost their hold on the French mind. Without these great safeguards, what could she do? No wonder she was weak and powerless, and so easily conquered. When once adrift from moral principle, a nation becomes fitful and unstable. France in less than a century has been Catholic, Protestant, Atheist, Rationalist, Democrat, and Imperialist. "To-day she is the universal champion of liberty, tomorrow the jailor of Rome, and the oppressor of Tahiti." And the same writer well observes, "She is strong in a sense; but for all the best purposes for which a nation exists, she has long been notably weak. She has a vigorous brain and muscle, but a paralysis is upon her heart, and whether triumphing in Italy, or trodden down by the Germans, or torn by her own children, she is the same object of pity. Her statesmen need to learn that the fear of the Lord is the beginning of political as well as of moral wisdom."

France justly deserves her fate—the harvest gathered is what we should expect from the seed sown. She sowed irreligion, and has reaped a harvest of Commune. We have entered upon perilous times. "Not alone in France, but in conservative England, Socialism is making rapid strides, and threatens the speedy presentation of issues before which men will grow pale. That covetousness which is idolatry is coming to be a more perilous thing than ever, and therefore we should take warning from the example of the Commune, and by the cultivation of religion, morality and virtue, build up those defenses that will alone enable us to meet the coming storm."

In our own country, men professing the highest culture, ignore the Bible, discard the idea of a God, ridicule religion, and place Jesus Christ on a level with Socrates. Another great battle with infidelity is to be fought—infidelity in its most subtle and dangerous form, which would sap the very foundation of our civil superstructure. The contest is upon us. Let the foe be met resolutely, boldly, and suffer not the nation to drift to ruin under its withering, blasting influence.

The tobacco-eaters have never had a good and sufficient reason for their favorite practice. One comes to them now from *The Food Journal*, which says:—

"The following anecdote confirms the truth of the physiologist's assertion that persistent indulgence in inordinate smoking results in the absorption of the actual essence of tobacco into the very tissues. Capt. Wilkes, in an exploring expedition, interrogated a native of the Feejee Islands as to the fate of the crew of a vessel whose shattered hull still lay upon the beach. 'All kill,' replied the savage. 'What did you do with them?' asked Capt. Wilkes. 'Eat 'em. Good,' returned the cannibal. 'Did you eat them all?' inquired the half-sick captain. 'All but one,' holding up a finger. 'And why did you spare one?' 'Cause him taste too like tobacco; couldn't eat him now.'"

The question may yet be asked in some state of grace and the future, when holiness has entire possession of the life, which is worse to eat, tobacco or man? The converted cannibal should be one of the judges in that case. His ancestors and kindred will not suffer at his hand.

John Wesley has had the credit of originating the saying, "Cleanliness is next to godliness." It seems he only appropriated it. Dr. Bettelheim, a Rabbi of Richmond, claims it for the Talmudists:—

"This maxim appears first in a *Beraita* as the last *Mishna* of *Sota*, chapter IX.; *Talmud Jerus.*, *Shakalim*, chapter III., page 6; *Talmud babil.*, *Ab. sarah*, page 20, b.; *Jalkut, Sh. Isaiah*, No. 263; and *Alfassi Ab. sarah ibid. loc.* Here it reads as follows: *Phinehas ben Yair* says: "The doctrines of religion are resolved into (or are next to) carefulness. Carefulness into vigorousness. Vigorousness into guiltlessness. Guiltlessness into abstemiousness. Abstemiousness into cleanliness. Cleanliness into godliness [equal to holiness,] etc., etc. Literally next to godliness."

These are wise words from *The Occident*. Not the rich only give, but the poor. The widow's mite is not yet "played out," as a preacher said in Philadelphia lately, in respect to his congregation, if that mite is all her living. Many poor people are building our churches

to-day, educating themselves or their children, supporting our charities, enlarging the Church. Let all give all, and then all will receive all from His fullness, who is all in all:—

"In endowing Christian enterprises our eyes are caught by the glitter of great sums, and the renown of great names. We think that we can do nothing unless we can give largely. We wait for wealthy donors to head the list of contributions. But Christ takes a different view. He points to the widow's two mites, and to the alabaster box of Mary. Some of the largest works of beneficence have sprung from very small beginnings. The enormous wealth of the Roman Catholic Church is chiefly obtained from the contributions of the poor. It is pleasant to give something to Christ that will endure. An investment in a church, a parsonage, an asylum, a Christian college, or a Church Home, continues to be productive, and will testify for us after we are dead. Such gifts should always be accompanied with prayer. 'Thy prayers and thine alms are come up for a memorial before God.' And, 'It is required of us according to what we have, not according to what we have not.'"

The Andover students assembled on the hill for the last meeting, and sung—

"In the cross of Christ we glory,
Shining o'er the hills of time."

The *Register* inquires if they remembered that that hymn was written by a Unitarian, Sir John Bonney. We would ask The *Register* if the graduates of the Harvard Divinity School ever sang that Unitarian hymn as their parting song? It would be good for these doctors if they would take a little of their own medicine.

The *Advance* doesn't think Miss Willard, President of the Female College of the Northwestern University, ought to have had the M. A. from her University, though it does not say why. Perhaps it is because she is of rare ability and culture, and a Methodist withal. It thinks "the finest insignia of honor should be bestowed upon that Mother who shall have reared the noblest children!" Such ladies catch the M. A. the natural way, which is the best way to get "the finest insignia of honor," though we fear the mother of *The Advance* will not get it, if it be confined to those who have "reared the noblest children."

"A subscriber of the *HERALD* in Maine for many years," hesitates about calling us "brother," because he is a Democrat. He has noticed our treatment of the New York riots, and has not found any commendation of the course of Gov. Hoffman, and asks: "What would you have written had Gov. Claflin been Governor of New York?" We answer, first, we are glad to be called "brother," by a Democrat, especially if he be a Christian, because we believe in democracy through and through, even to the abolition of kings and caste. We did not mention Gov. Hoffman's name out of intentional omission. We had no reference to political action, but the social, civil, and Christian action required. We should from that point of view have forgotten Gov. Claflin as well, or Grant or Jefferson Davis. Hoffman did his duty well. We hope his friends will repay him for it in every political way they can. He deserves their nomination for the Presidency, and we wish he may get it—the nomination.

The *Register* says:—

"The census of 1860 shows only four cities in the 'Free States' of larger population than 30,000 in which at this time there is not an effective Unitarian Church. These are Hartford, New Haven, Newark, N. J., and Pittsburg, to which must now be added St. Paul, Minnesota, and probably some other Western cities."

There are many more in which an "effective" church of this sort does not exist, or in which only one such is found. Baltimore, Philadelphia, Cincinnati, St. Louis, Springfield, and many others have only one such church known and read of men. New York has only three, including Rev. Mr. Frothingham's, an anti-christian Unitarian, and Brooklyn, only two, including Rev. Mr. Chadwick's, one of the Frothingham sort. It will take more than \$30,000 a year, its proposed expenditure for church extensions to take possession of these cities, let alone the country, which its people does "let alone" most severely.

A Harvard graduate from Oregon, on Commencement day, startled his hearers by declaring "That at one time his nefarious-dealing countrymen sent out to those unsuspecting Indians '156 pairs of garters, and not a single pair of stockings!'" The gravity of his statement, hurled out as if at a culmination of indignation, and as the last height of iniquity, made the sensation of the day. The President and faculty shook with suppressed laughter, the girls giggled, and the students fairly outdid themselves with applause."

FROM NOVA SCOTIA.
A SUMMER HOME.

We are enjoying in this sea-girt and sea-indented peninsula, the sweetest summer weather. The temperature of the day is just right for vacation, the temperature of the night is accurately graduated for delicious sleep. The air is full of sweet perfumes. Some tourists from your country are beginning to find out what an elysium is this for summer residence. The drives, now through the green wood, and now skirting some beautiful arm of the sea, are exquisite, and are only less pleasant than the sail on some delightful cove or harbor, its blue waters curling under the summer breeze, or shining like a mirror under the summer calm. And what think you, New England readers, of strawberries, not Wilson's Albany, nor the Triomphe de Gaul, which may be had at ten cents, but the old-fashioned wild strawberries, with their incomparable flavor, to be had in bushels at seven cents a quart, and cherries at proportionable rates?

No more delightful summer homes can be found than Yarmouth, with its ocean seaboard, and its graceful turns, with their green and tender shores; Digby and Annapolis with their gleaming basin, and their billowy-topped mountain wall; or the classic Grand Pré, where, still "away to the northward, Blomidon" is a feature of grandeur and of beauty, and where still

"Aloft on the mountains

Sea-fogs pitch their tents, and mists from the mighty Atlantic
Look on the happy valley, but ne'er from their station descend."

The weather has been propitious, and the farmers are rejoicing in the splendid prospects. I have just been doing the Province, from Cape Sable to Cape Breton, and I have found the country looking like a garden, the foliage of the richest, the fields growing towards their golden harvest, and the orchards promising to be full-fruited.

OUR CONFERENCE SESSION

in St. John was a deeply interesting one. We have peace in all our borders. The emigration of our young people looking for a wider field, and other depleting causes, which for some years held us almost stationary in numbers, seem to have terminated now, and we report a small increase, with a large number on trial.

The visit of Drs. Peck and Carrow was highly appreciated. Their fraternal spirit, their sagacious counsels, and their able ministrations, baptized in an eminent degree with the influence of the Holy Ghost, greatly endeared them to us.

A proposal from the Canada Conference, looking towards the union of the Methodist churches of British America, was readily met by us, and a Committee was appointed to meet a similar Committee of the Canada Conference next year.

IN POLITICS

there is great quiet. Since the elections in the spring, in which the country reaffirmed its protest against the connection with Canada, there has been little stirring. We are looking for a closer commercial relation with the United States.

McCosh's "Christianity and Positivism" has been one of my vacation books, and one needs no more charming volume for holiday time. Its lucid style, its clear and concise statement of the result of metaphysical thought, make it easy reading. Its loyalty to Christ, and its masterly grasp of the great questions involved in the argument, make it invaluable to the student. May the young men of the land carefully read and ponder its pages.

C. P.

The *Evangelist* devotes over a column to Rev. D. Dorchester's article in *The Quarterly*, on Universalism, detailing its contents and commending its argument, and declares that "it effectually retorts the charge" of the decline of orthodoxy, by proving the decline of Universalism. It serves up his essay, and adds these true words:—

"Verily the changes that have taken place in a single century in the phases of belief held by Universalists, are suggestive of anything rather than the steadfastness or consistency of truth. They remind us rather of the language of the Prophet—'the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.' The uneasiness of one portion enforces a change, and the reaction that follows perpetuates the oscillation. There is no stable foundation when once the denomination has begun to drift. The name of Murray, of Winchester, or of Ballou fails to anchor it. Nay, one of these great names may be quoted against the other, and the span that separates them is broad enough to swallow up the minor divergencies of several denominations of a more orthodox type."

Rev. E. W. Jackson, Agent of Congressional Temperance Society, sends us three "Tracts for Freedmen;" they are admirably calculated for bondsmen, bondsmen to Rum. They are live, weighty, and will help on this great reform. With Oliver Twist, we say, "more," Bro. Jackson.

Materialism, in the form of Adventism and Soul-sleeping, is doing mischief in different sections of our land. Its advocates are busy spreading the poison of this baptized heresy. An excellent antidote and preventive may be found in Rev. N. D. George's volume of 310 pages, "Annihilationism not of the Bible," with a straightforward common sense, and that peculiar tact which has characterized the author in previous volumes upon other heresies. Bro. George exposes the perversions of Scripture, lays bare the sophistry and high pretensions of the Annihilationists, and affords a valuable exposition of the principal texts involved in this controversy. Those who have to meet this form of error will find valuable aid in this work. Sold by J. P. Magee, Boston.

HORACE GREELEY AND THE FREE LOVERS.—In a recent letter to Theodore Tilton, Horace Greeley, with a touch of pathos, thus expresses himself:—

"My difference with your crowd is too vital, too radical, to permit the most sanguine dreamer to hope for my conversion. I am growing old; my opinions are tolerably firm; and the Advanced Female of the Laura Fair type, who kills the paramour of whom she claims to be the rightful affinity, and gives the lie in open court to the wife she has doubly widowed, is my pet aversion. I have but two left of seven children, and these are both daughters. I would gladly fit them for lives of usefulness and honor, as beloved and loving wives of virtuous, upright, noble men, and mothers, if it shall please God, of good, healthy, happy children. If it be decreed that they are to be, not such women as I have most admired and revered, but men with a female physique—powerful in ward caucuses and nominating conventions, vehement in the Senate and on the stump, and effective before juries in the trial of actions for *crim. con.*, I pray that my career on this globe may close before theirs is fairly begun. When and where they shall thus shine it will not be pleasant for me to stay."

WHICH WAS THE CULPIT.—This curious case happened recently in a police court in Sheffield, England:

"A witness, who was also complainant in an assault and battery case, was found to be incoherently inebriated. 'Why, you are drunk now,' said the mayor, who was presiding in the court, and who was an extensive brewer. 'Hic-if-hic, if I am,' responded the witness, 'it is your beer that has done it.' There was general laughter in the court, but we presume that his worship did not see the point of the joke, for waxing Rhadamanthine, he commanded the tipsy witness to be locked up until the next day."

The Primitive Methodist says:—

"The British Anti-Tobacco Society held its 18th Annual Meeting lately, at Exeter Hall. The report for the past year dwelt upon the ravages made by the use of tobacco on the physical and mental constitutions, and affirmed that sufficient was known of the "consulting room" to justify the assertion that but for smoking the applications of the male sex for medical advice would be like angel's visits—few and far between. A French correspondent of the society had hesitated not to express his conviction that smoking had much to do with the present state of things in Paris, and as if brandy would not of itself be sufficient to excite the National Guards to open action, the Society learned from Versailles that an infusion of the bewitching drug, tobacco, was discovered in brandy at Fort Issay; and it was added, that this had the effect of making all the wounds fatal. Dr. Richardson, who had made some interesting microscopical investigations on the blood of the smoker, endorsed the sentiment that smoking retarded the process of healing."

Osgood & Co., are preparing a great list of attractions for the Fall trade. Walter Scott leads off with the Story of his Life by Shelton Mackenzie. Browning follows with a new poem. Bryant completes his Homer, with the Odyssey. Bret Harte tries his hand on a new volume of poems. The Adamases, Charles F. and Henry, put their Erie and other review papers into a book. Messrs. Stowe, Tennyson, Parton, and a multitude of such, fill the balance of their pages. It is a live list. Included in it is a work entitled "Home Worship," prepared by Dr. J. P. Thompson, and published by H. A. Brown & Co., which will revive, we trust, the neglected duty of family worship, as it gives Scriptures, Meditations and Prayers, for every day in the year.

GENEALOGICAL TASK.—There are few labors more hopeless, either of completion or remuneration, than that of the genealogist. He is often wise enough to begin only a few generations back, and when a daughter has adopted her name in marriage, her descendants are omitted. Dr. D. P. Holton, of New York, many years since, undertook four of our oldest families, Farwell, Holton, Parsons, and Winslow, from the settlement of the country and before, not omitting the female lines. He is now with a corps of assistants at the Genealogical Rooms, 18 Somerset Street, for the purpose of making additions and corrections, for which he finds there the most able facilities. His labors will relieve those of many who will come after him, and find much of their work done to their hand.

The Roman Catholic boasting disappears under any fair show of figures. New York is claimed as a Papal town, yet according to the Archbishop's figures, their property is worth only \$5,400,000. The Episcopalians alone have \$7,500,000; Presbyterians, \$4,550,000; Reformed Dutch Church, over \$2,000,000; Methodists, ditto; Baptists, \$1,750,000; and the Jews, even, \$1,500,000, more than a quarter of the Roman Catholic property. The Protestant property is \$20,000,000, or almost four times that of the Romanist, and including only evangelical sects. The Baptists can quote Paul, "Where is boasting then?" Is it excluded by the law of faith? No, but by the law of works.

The Congregationalists, Unitarians and Universalists have each about the same church property in New York City, the first \$450,000, the second \$400,000, and the third \$455,000. It is a little surprising that the old Congregationalists flourish so poorly in the national metropolis, and still more surprising that the Universalists exceed the Unitarians in this respect.

We treat our readers to several travelers' letters, which, at this migratory season, will, we know, be more acceptable than the "weightier matters of the law," especially as our correspondents lead us into such cool regions as Nova Scotia, and the Himalayas. Bro. Thompson, who gives us in his letter, the funny side of his Halifax experience, assured us that he never spent a pleasanter week, or with pleasanter people. Two weeks in the same city were among the most delightful we ever spent from home.

The Yarmouth Camp-meeting opens well, although the rain prevented public service at the stand. Some conversions already mark the presence of the Spirit. One old man, a minister's father, 72 years old, was brought from darkness to light. Others are anxious for the salvation of God.

A splendid collection of foreign chromos are on exhibition at the Book Rooms, Boston, which our genial and artistic friend, Raisbeck, is always happy to show, and still more happy to sell. Make him happy, happier, and yourself happiest.

PERSONAL.

Rev. H. S. Noyes of Evanston, Professor of Mathematics and Astronomy in Northwestern University, gave us a flying visit on his way home last week. He has been abroad with his family the past sixteen months. He comes back invigorated, and more in love than ever with the "land of the setting sun."

Otis E. Haven, son of President E. O. Haven, and Miss Allie L. Sutherland, were married at Ann Arbor, Mich., Aug. 2.

Benjamin W. Brierly, a member of the Sophomore class, Wesleyan University, died recently at his home, in Norwich, Conn. He was the son of James Brierly, a veteran local preacher of our Church.

Bishop Scott presided at the Delaware Conference, so the colored Bishop of that Conference is postponed. He will come next year as a Bishop of all Conferences.

Rev. H. W. Warren agreeably surprised his numerous friends in this region by his appearance among them last week. Our brother is looking uncommonly well, and his lips are full of good words for his new home in Philadelphia.

Rev. Dr. Webster, of South Carolina, is visiting in Vermont.

Rev. S. McChesney, pastor of Ashgrove Methodist Episcopal Church, Albany, has recently received a hearty and unanimous call to the Wabash Avenue Church, Chicago. The call has been accepted, and it is expected that Bro. McChesney will enter upon the duties of his new pastorate at an early day. Bro. McChesney is one of the rapidly rising preachers of our denomination. He is as yet comparatively young, being little above thirty, and yet he has already occupied, and with a very flattering degree of success, many of the leading appointments of the Troy Conference, and now steps to the very forefront of our Methodism. His preaching is characterized by freshness, rare good sense, not a little old-fashioned evangelical fervor, unction, and earnestness, and is flavored with just enough of quaintness, originality and humor to arrest and rivet attention. He is neither rhetorical in style, nor declamatory in delivery. In his characteristic methods, he is at the furthest possible remove from anything sensational. His success, such as it is, is solid; is to be attributed to nothing adventitious; and those who know him best are confident that in his new field, his effectiveness will be such as abundantly to justify the wisdom of the choice of the wide-awake brethren of Wabash Avenue.

BALTIMORE CAMP-MEETING
AT EMORY GROVE.

Magnificent! is the only word that seems fitting, as we gaze upon the primeval forest, vast extent, vast subscription, rosin camp-fires, auditorium, audience, and president of Emory Grove. Many of the trees are straight as a line, and "fit for the mast of some tall Admiral." There are not merely a dozen, or a hundred of them, but *two hundred acres*. Verily they have responded to the call of the HERALD, to preserve the woods intact. A man can be led by the spirit into the wilderness for forty days. He can find place to pray alone, as well as with, two or three, or thousands. And all this within sixteen miles of Baltimore.

This land has been purchased for \$25,000; more than \$2,000 have been spent in fitting it up for this its first use. Over \$10,000 were subscribed one morning at the stand, in addition to over \$7,000 previously subscribed, to pay for the ground. May not that be truly called magnificent?

There is an appreciation, in my nature at least, of huge flaming piles of wood, raised on platforms about five feet high, incited by rosin into vast spires of flame, that is not met by lamplight, however brilliant.

All the churches of Baltimore meet on this ground. On Sunday they estimated that there were eighteen thousand persons present. Over three thousand vehicles were registered. Again and again has it been demonstrated that such vast masses of men can be kept in order, if men mean they shall be orderly. If Mayor Hall, of New York, wishes his friends kept straight, he should turn them over to Gen. J. S. Berry, president of this meeting, and the thing would be done.

Having finished the magnificent subjects alluded to at the head of this letter, I may be allowed a word or two of other observation.

Methodism seems to be feeling some thrills of new life in these parts. Union, energy, advancement, are its watchwords. To Dr. Eddy, the energetic pastor of the Charles Street Church, is this due in an appropriate degree. He finds warm welcome, his large plans ready executors. The laity of this section are more than ever satisfied with the Church, and are determined that by it they will advance.

It is pleasing to see how perfectly the Church is one in its usages, organization, and spirit, in all sections of the country. It preaches but one Gospel, salvation by faith in a crucified Christ. It urges one experience, regeneration by the Holy Ghost. It has the one uniting power that can save not only the country but the race.

H. W. W.

The Methodist Church.

MASSACHUSETTS.

STONEHAM. — Christian prosperity is not taking a vacation at Stoneham. During the month of July the attendance at the Sunday School was 216, 208, 221, 194, and the number added to the school was 11, 7, 15, 6. Other meetings prospered in like proportion. August 13th was a very joyous day with the Church, fifteen being baptized, six taken into the Church, and twenty partaking of the Lord's Supper. Since the dedication of the church, fifty-five have professed an interest in Christ, of which number about half have been baptized, and all except two still show by their lives a Christian character. "He who planted still sustains."

NEW HAMPSHIRE GLEANINGS.

Rev. Eleazer Smith has been appointed Chaplain of the State Prison, by the Governor and Council. A very wise appointment, both for the man and the prisoners. Bro. or Father Smith, as he is commonly called, is the oldest effective minister within the bounds of our Conference. He is on his forty-third year in the ministry, and his sermons are as fresh in thought, and style, and spirit, as the most modern of young preachers. He has remained three years on the same charge, as often as any man in his Conference.

Several years ago Father Smith closed a term of nine years' service as Chaplain of the State Prison, and he wrote a very interesting book entitled "Nine Years of Prison Life," which has had a large sale.

The Conference Seminary at Tilton has passed into the hands of a new President. The trustees have elected Rev. J. B. Robinson, of Fort Wayne, Indiana, to fill the position.

Bro. Robinson comes to the place with a fine reputation as a scholar and educator, and the present indications are that the school will be large and prosperous the ensuing year.

Rev. Dr. Barrows, who now retires from the Presidency at his own request, after a term of six years' service, leaves the school in a growing condition, with a good record in its various departments, and very much improved in its finances. The Doctor will now devote his time to his paper and the pastorate.

EAST MAINE.

A glorious revival prevails in Marshfield, near Machias. The whole town is moved, and many heads of families have found Jesus, besides young people. It is spreading to Hadley's Lake, and we expect to see it sweep the place. Bro. Abell is well beloved at Milltown. The meeting-house at Millbridge has been painted and repaired. There is a good interest at Cherryfield. Bro. A. Hanscom is favored with a revival spirit, at Surry.

We rejoice to learn from Rev. G. Pratt that there is hardly a barren spot on the Bangor District. There is a prospect of a glorious harvest, and all this before the camp-meetings begin. The writer purposes to hold a Grove-meeting in Whiting, where it was last year, and also to hold one in Northfield; and good will be done in the name and by the power of the Lord. Notice of the time will be given.

We are glad to learn that under the energetic labors of Rev. J. N. Marsh, the Methodists are building a chapel at Union Common worth \$2,200. This has long been needed, and may yet be finished into a meeting-house.

Father Vinal Ware of Union, left in his will \$1,000 as a permanent fund, the interest of which is to be spent in repairs on the church and parsonage, and the latter has already been enlarged and repaired. Bro. Ware also left \$2,000 for the missionary causes and other large sums for benevolent objects. Let all our rich men go and do likewise, and so lay up for themselves a treasure in heaven. His only son is walking in the light of full salvation, and stands ready to honor God with the first-fruits of all his increase.

We are sorry to find that the Rev. L. Hanscom's health, of Camden, is quite poor. He will need to slack his efforts to save himself from a sick bed.

MAINE ITEMS.

Rev. C. F. Allen, pastor of the (Brick Chapel) Methodist Church in Bangor, has accepted the Presidency of the Maine State College of Agriculture and Mechanic Arts at Orono. This appointment is eminently fitting, and gives entire satisfaction to the friends of the college. Mr. Allen is one of the ablest men in the State, and will give character to the institution. He enters upon his duties the 31st of the present month. Mr. Allen will retain the pastorate at the Brick Chapel for the present. We wish him and the school much prosperity. The new charge of Levant and Kenduskeag is enjoying a good religious interest. The pastor, Rev. Mr. Gerrish, is laboring very efficiently. Four were recently baptized in the parish by immersion, by Rev. C. F. Allen.

Rev. W. T. Jewell informs us that there is an excellent religious interest in his parish at East Corinth. Mr. Jewell is a very faithful and efficient pastor. A good interest prevails in Wintertop. Rev. A. Church, the pastor, is laboring there with untiring energy. Souls are being converted, and the work of holiness is increasing in the church.

A number have been recently admitted to full membership in the Methodist Church in Harpswell Rev. N. C. Clifford, is supplying the work there for the present. The society is prospering finely.

Cape Elizabeth Ferry Methodist Church is prospering under the faithful pastorate of Rev. B. F. Freeman. In one meeting recently, eight rose for prayers. The Sunday-school is flourishing. The morning service is devoted to its sessions.

There is a good religious interest prevailing in Sebago. Rev. Cyrus Ware, Free Baptist, recently baptized several persons in the Lewis District. Others are seeking the Lord.

A flourishing Sunday-school has been recently organized at Hiram Bridge, and another at Hiram Corner. Rev. Horace Leavitt, a student of Andover Theological Seminary, is preaching in Hiram, as we learn, with great acceptance. Several persons have been recently baptized.

The Congregational Church in Northfield is prospering;—13 were recently baptized, and 15 admitted to the Church on profession of faith in Christ. "Praise God from whom all blessings flow."

Maine has lost one of her most distinguished temperance advocates, and one of her most eminent men. Hon. Woodbury Davis, of Portland, deceased August 15. Mr. Davis always took a lively interest and an active part in the temperance reform, and was largely instrumental in shaping the legislation of the State upon that important question. He was also an original Anti-slavery man, and one of the founders of the Republican party. Mr. Davis was a leading member of the State Street Congregational Church, and for some years one of its deacons. He was a good man, and a thorough Christian gentleman. Peace to his memory.

We learn with pleasure that a new parsonage is building in the Methodist parish at Cape Elizabeth Depot. The Sunday-school connected, with the Church recently held a very interesting picnic at Higgins Beach. The school is flourishing; one half of each Sabbath is devoted to its sessions.

Rev. S. F. Wetherbee, pastor of the Methodist Church in Biddeford, informs us that the new church edifice is nearly ready for dedication, and that the Society is in a very flourishing condition. Mr. Wetherbee is serving out his third year, and has been very successful in carrying forward this noble enterprise. The Sunday-school in this parish is large and flourishing.

We are pained to learn that Rev. Francis Grovenor, pastor of the Methodist Church in Bridgton, is very ill. Bro. Grovenor buried his companion but a few months ago. Will the Church remember this dear servant of God in her prayers.

The Maine State Camp-meeting for the promotion of "Holiness," is now in session at Richmond. The meeting is largely attended. Over one hundred ministers of the different denominations are present, all of whom seem deeply interested in the exercises of the meeting, and are with heart and soul laboring to make the occasion one of eminent success. The movement for such a meeting was at the beginning a somewhat doubtful question in some minds among us, but all doubt in relation to the matter has subsided, we think, and the determination now is to hold a meeting of the same kind and for the same purpose another year. At a large meeting of the preachers at the stand, Friday, an association for the special promotion of Scriptural holiness was formed, and a Central Committee of fourteen, seven from the Maine and seven from the East Maine Conferences was appointed to take charge of the matter, and to carry out the objects of the Association. A State Camp-meeting for Maine for the promotion of Holiness may therefore be considered as a settled matter for another year.

FROM MINNESOTA.

THE FRONTIER.

The North Star State is great. Large and rapid as has been the immigration for more than fifteen years, the frontier is still within its limits on the north and west. St. Cloud (we have many saints, but this is about the highest) is not half way to its northern limits. The Northern Pacific Railroad runs but little above its centre.

Besides Duluth, we have several charges on Lake Superior. At our last Conference Missionary Meeting \$800 was pledged much of it by preachers, to sustain missionaries along the lines of the Northern Pacific. Two have been employed, one of whom, Father James Gurley, must be between sixty and seventy years of age.

An immense immigration has poured in along the line of that road, and to the valley of the Red River of the North. All along the Upper Minnesota River, and the southwestern frontier of the State, the American settlements especially have pushed back about a township on the average. The prairies are vast and rich, though timber is scarce, and only along the rivers and lakes. Amid hardships, privation and labor abundant, the work of religion has prospered gloriously.

MY OWN CIRCUIT.

It was according to my wish to do a little frontier work, while yet vigorous, that I was assigned to Beaver Falls Circuit, on the Upper Minnesota, at our last session.

Leaving my wife and daughter one hundred and seventy-five miles away, I came on in November to live and labor among the people. The old fort roads over the prairies are nearly as smooth as plank roads. There was not snow enough in winter to prevent wheeling—no bad storms—dry and pleasant this summer.

I found four appointments, and thirty-eight members. Fort Ridgeley, the lowest point, was soon attached to another circuit. My circuit now extends eighty miles up, on both sides of the river, as far as there are American settlers, which is within twenty miles of Dakotah. (Just think, Mr. Editor, of preaching at Boston, Sunday morning, six miles out, southeast, at 3 o'clock, thirty miles back on Tuesday evening, and thirty miles further Wednesday, ten more Thursday, then back another route, twenty-five miles for Sunday forenoon, and twelve more for afternoon, and riding all the way in a buggy.)

This region embraces many of the scenes of the terrible Indian outbreak of 1862.

I have organized two new classes, and probably shall gather up one or two more before Conference. We now number one hundred and ten members and probationers on the whole circuit. I held one protracted meeting in a log cabin, 8 by 10 feet in size, and at one time had forty present. It is worth a lifetime of privation and toil to witness some scenes I have enjoyed, and contemplate the future from these beginnings.

N. TAINTER.

CHURCH EXTENSION ITEMS.

Almost every week some preacher writes to the Board of Church Extension, "We began our church on the promise of help from the Society. To be denied now would ruin us." It should be well understood that no Presiding Elder, preacher, or layman has any authority to pledge one dollar of assistance from the funds of this Society. The promise, to be valid, must come from head-quarters. Boards of Trustees will do well to make a note of this.

The income of the Church Extension Society for seven months of the current fiscal year, is \$120,525, or \$10,000 more than the entire receipts of last year. This includes receipts on General Land Loan Funds. The aim now is to reach an income of \$200,000 for the present year. It seems possible, for the Western Conferences are nearly all yet to be heard from. The Society will need every dollar of it, so many special appropriations have been made necessary by the enlarging work. Salt Lake City alone is to receive \$10,000. The congregation there have bought and paid for a fine lot. The church is to be begun at once. The congregation and Sunday-school are impatient for larger and better quarters than a hall above a livery stable, and they want a chance to grow.

Upon the plan of small gifts and loans to inspire self-help, the Society will be able, with an income of \$200,000, to secure the erection of a church for every day in the year.

Bishop Simpson says, "Having returned recently from the South, I could tell of places where \$300 loaned had been the means of building a church, and been paid back to the Society. All over that land, gifts of two or three hundred dollars will inspire the erection of churches, and people by hundreds would crowd the gates of Zion."

New towns are springing up along our great railroad lines. It is victory at the start to secure early organization. This is well-nigh impossible without the house of worship, for congregation and Sunday-school.

LOAN FUND SUBJECT TO ANNUITY.

A lady recently sent a check to Dr. Kynett for \$20,000, upon which she receives an annuity during her life-time. She thus fearlessly places almost her entire fortune in the hands of the Church, and has the satisfaction of seeing her money at work right away.

Rates of interest are ruinously high in far Western States and Territories, often two per cent. a month. A small debt, in such places, is an intolerable burden. With a moderate rate of interest, Boards of Trustees can often pay out and secure their religious homes, who must otherwise stand by and see the property sold. Money like the above is always so loaned as to bring in as much interest as is paid out, the Society taking all risk, if there can be risk with its admirable system of required securities.

A widow lady sent to the Society, recently, a government bond for \$1,000 worth, with premium \$1,100, upon which she was receiving six per cent. per annum in gold, or \$66 in currency. The Society gave her for the bond a certificate authorizing her to draw at sight upon the Treasurer, upon the first day of January of each year, as long as she should live, for seventy-seven dollars. This was part of a sum she was intending for religious uses. Instead of leaving it by will, she gives it now. Her income from it during life is certain, and already it has lifted a crushing debt from a noble band in the far West.

With such a plan as is above indicated, the delays, uncertainties and expenses of wills are all obviated.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

THE GOSPEL IN INDIA. — Sir Bartle Frere addressed the recent meeting of the London Missionary Society, held in London, in which he gave expression to the following sentiments. They will be read with interest:—

"It was a very few years ago, comparatively, as men speak—it was only the time when, as a young man, I went out to India, less than forty years back, when, I will answer for it, there was not one thoughtful politician, not one statesman, however much he might be imbued with the spirit of Christianity, who did not feel that the preaching of the Gospel was attended with political dangers of which no man could measure the intensity or the possible results. It was not merely cold and formal officials who felt this, but I speak most confidently when I say that the feeling of distrust and fear was shared in by men who, above all things, valued the Gospel of Christ, and who sincerely, and from their hearts believed that nothing better could have been given by England to India than the knowledge of that Gospel. And now, my brethren, how are things changed in that empire. At this present moment—I do not speak of possible results; God forbid I should attempt anything in the shape of foretelling what may happen to-morrow—but I do say that the Indian people themselves have come to regard this Gospel which we bear among them, this Gospel which has sent us there—for, after all, we have been sent by the Christianity which we profess, and by the Christian nation which sends us—they feel that that Gospel is the greatest of all boons which England can confer upon India, and that whether it be for weal or for woe, whether it be for war or for peace, as things appear to the temporal eye, that there is nothing in all our hearts, in all our civilization, in all our legislation, in all our military domination, in all the protection we afford to life, and property, and opinion, there is nothing that compares with that which is the great secret of all our success—the truth of the Gospel as it is in Christ."

GIVING UP THEIR IDOLS. — Mr. Timpany, a missionary among the Telooquoos of India, writes to the *Macedonian*: "During the past two months twenty have been baptized—among them some men of promise. One was a priest, and, unasked, delivered up to me his heathen gods. He is a very intelligent man." Rev. Mr. Jewett of the same mission, writes: "One of the converts received yesterday was a young priest of a Mala village. He delivered to us five brass idols, and a cup of holy water which he inherited from his forefathers. Tens of thousands have worshiped them. He is a fine, tall youth of twenty years. The Lord may call him to preach the Gospel." He writes in a more recent letter: "We have prayed for converts; they have come in by the hundreds."

THE REVIVAL PROGRESSING IN NORWAY. — Rev. S. A. Stenson, one of our missionaries in Norway, writes to the *Mission Rooms* in New York:—

"Our meetings are well attended, and the work of God is going on among us. Last Sunday evening twenty-four persons came forward for prayers, and the altar was full of mourners. This week all the classes have met in my house, and I have led them myself, as I commonly do once in six weeks. Yesterday evening my own class met, in all twenty-nine, mostly new beginners. Twenty-seven of these spoke, all desiring to flee the wrath to come. The power of God was felt among us, and the season was a very good one."

ROME. — Surely, the Lord has commenced a great work in Rome. Every day its prospects become more encouraging. Rev. J. Macdougall, of Florence, writes to Dr. Bruce, of Edinburgh, a most interesting letter on the work in Rome, from which we extract the following:

"There is no doubt of the fact that a really serious work has begun in Rome. One of the best evidences of this is that the interest has not died away with the departure of Gavazzi, who retires to rest after his prodigious exertions these last four months. Several ladies and gentlemen have already come forward and earnestly thanked the young evangelist, and told him they had now done forever with the Church of Rome, which had deceived them so long. But Ravi longs for spiritual effects. His heart is set on winning souls to Christ. He begs our prayers for success in this department with much fervor. He is to write to you soon, and will doubtless seek to enlist your sympathies further in his work. He is not satisfied with the Testaments usually provided for our Italian congregations, but must have Bibles, as he means to lead the flock through the rich pastures of the Old as well as of the New Testament Scriptures, and to open the service with the Psalms of David. Day-schools for boys and girls are requested on all hands; so that we are presently looking out for the ablest male and female teachers to send to Rome."

MICRONESIA. — This is the name given to a portion of the Central Archipelago, in the Pacific Ocean, and includes the Kingsmill Group. This group lies on both sides of the equator, and consists of fifteen principal islands, having a population of about sixty thousand. A most prosperous Christian mission is established here, and many have embraced the truth as it is in Jesus. It being reported that some of the missionaries were about to leave them, one of the converts said:—

"We are truly sad that our missionaries are about to leave us. Some of us say that when they are gone, we shall fall. Now I don't think so. Why, how is it with the old mother bird? We have all seen how she gets her little ones up on to the edge of the nest, and tries to coax them along the limb, all the time trying to shove them off, which she does when they get to the end, if they don't fly first. Then they must tumble, if they don't help themselves. So I think our father and mother are going to do with us. They are going to shove us off, to try us, and I think it is about time. We have been 'creeping babies' long enough."

SPAIN. — The Gospel is accomplishing glorious things in Spain. The Rev. Mr. Knapp writes to the *Macedonian* that twenty-five were awaiting baptism at Alicante, and that in other places "the work is breaking out more and more."

GENERAL INTELLIGENCE.

FREEWILL BAPTIST.

NORTH BENNET STREET CHURCH, BOSTON. — A correspondent of *The Morning Star* writes:—

"For two years the old North Bennet Street Church has maintained so modest a silence, that your readers have perhaps forgotten its existence. It lives, and does not walk in darkness. God by various means is prospering us. Local city improvements have increased the value of our church property, and at the same time benefited our working position. During the past year our congregation has steadily increased; we have had frequent additions by conversion; our growing Sunday-school has raised one hundred dollars for missions; the society has seen one of the easiest financial years it ever knew, the pastor has received his salary weekly, besides uncounted kindness from his people, and we thank God, and look onward with increasing hope."

A Freewill Baptist Church was organized in Liberia in 1868, since which it has been growing in efficiency and influence. They are not, however, above the need of money and encouragement, both of which they should liberally receive.

PRESBYTERIAN.

The Presbyterian Church in St. Louis, of which Dr. Brooks is pastor, pays a lady \$1,000 a year for her services as city missionary, and finds the expenditure profitable, even in a pecuniary point of view, the labors of the lady having greatly strengthened the Church. That is, however, the least valuable result of her labors. — *Independent*.

EPISCOPAL.

Rev. Dr. Howson, Dean of Chester, England, and well-known in the United States as the associate of Conybeare in the authorship of the "Life and Epistles of St. Paul," will sail for New York on the 20th of September, so as to be present at the General Convention in Baltimore. "He will spend a little time in Pennsylvania, in order to become acquainted with Episcopal institutions and work in this country."

The death of Dr. Mansel, Dean of St. Paul's, deprives the English Church of one of its brightest ornaments, and the world at large of a strong and vigorous thinker. No man living has done so much to fix the tone of thought in the Church as he, in conjunction with his master, Sir Wm. Hamilton. It is by his work, "The Limits of Religious Thought," in which he applies the philosophy of Hamilton to religion, that he will be mainly remembered. — *Christian Witness*.

The value of the church edifices of the Episcopal Church in New York City is placed at \$7,500,000, exclusive of the ground on which they stand. This is about \$1,500,000 more than the Roman Catholics, and \$3,000,000 more than any Protestant denomination.

The clergy and laity of Ohio are to meet next month, to consult with reference to the proposed modification of the baptismal service.

CONGREGATIONALIST.

The Central Congregational Church of Boston, to which Dr. Storrs did not go, and which has been staggering under a debt of \$130,000, has actually faced the business of wiping out this enormous sum.

Rev. J. B. Miles has made a communication to his people of the First Church in Charlestown, insisting upon his resignation in order that he may become Secretary of the American Peace Society.

The Eliot Church in Roxbury have called Rev. B. F. Hamilton, of North Andover, as colleague pastor with Rev. A. C. Thompson, D. D., now in Europe; and he is expected to accept.

Instead of the usual service in the First Church, Pittsfield, on Sabbath evening, a week ago, the time was devoted to singing twelve of the old familiar hymns. The large audience was led by the organ only. The singing was interspersed with a brief historical account of each hymn before it was sung, by the pastor, Dr. Todd. The exercises were heartily participated in, and enjoyed accordingly. — *Congregationalist*.

MISCELLANEOUS.

The Y. M. C. Associations of Minnesota have undertaken to establish a Christian mission on the Northern Pacific Railroad, through their executive committee. The present head-quarters of the mission are at Oak Lake, where there are more than a thousand employes of the road, and five thousand new settlers, all without any religious privileges.

There are now eight ministers or evangelists connected with different evangelical churches laboring in Rome. Six places of worship have been opened in different parts of the city. In these places of meeting there are held every week at least twenty services, and these are attended more or less regularly by from four hundred to five hundred persons.

The Jews of Turin are building a synagogue, which will, it is said, be the finest building of its kind in the world. It resembles in form a Greek temple; and, though the massive tower is rather bizarre, it is an elegant structure, and recalls visions of Nineveh and Thebes.

Our Social Meeting.

A brother states his grievance on—

THE LOCAL PREACHER QUESTION.

"I noticed in the *HERALD* of the 3d inst., an article under the head of "Providence Items," in which the writer says: "Among the best abused people in our Church are local preachers." And he thinks that "a good many of them are abused no more than they deserve," because they preach no more.

Now I ask, how can they preach any more than they do, if no opportunity is given them to preach? The prevailing custom seems to be (at least in Providence) when the regular minister is sick, or absent enjoying his "vacation," according to the fashion of the day, or is away from any other cause, to employ Baptists, Congregationalists, or anybody else that can be obtained to supply the pulpit, rather than the local preachers of the station; or else, as is often the case, to close the house of worship against those who would attend, and let the people scatter where they may. Besides, it seems to be the practice now, for the stationed minister to occupy about the entire field for Methodist labor, so that a local preacher is lucky if he can find any nook or corner on which to place his foot.

Again, it is made the duty of a preacher in charge, "wherever it is practicable," to "so arrange the appointments as to give the local preachers regular and systematic employment on the Sabbath." What Providence minister pays any attention to this rule? And yet, local preachers "deserve" to be "abused" because they preach no more. Besides, according to the ancient practice, three or four Conference ministers, with the help of local preachers, would supply all the Methodist pulpits of this city, and then give the people more than twice the amount of preaching they get now. Indeed, it was not uncommon in those days, for one man to preach more times in a week, than is now expected or required of the seven ministers stationed in Providence. How, then, can it be expected there will be much chance or opportunity for local preachers to exercise their gifts, when we have seven men in the field, who are required to preach less than one man was often accustomed to in former days?

But the writer of the article makes a very broad and sweeping charge when he says, "It is a reproach to us, that not one half of the local preachers in the denomination are doing it any efficient service." He must have a very extensive knowledge of men and things, to make such a broad statement with any show of truth! For a season, he commends some for what they have done, and are doing, while there are many others that might be named who are no less worthy of commendation for their works and labors of love.

According to the present arrangement, that is coming into vogue, — one sermon on the Sabbath, as a rule, — one third or one half of the Conference ministers might be sent to preach among the heathen in foreign fields "the unsearchable riches of Christ," and the home-work be supplied by the balance, and the local preachers who are said to be rendering no "efficient service" to the Church.

The good brother should remember what "Sojourner Truth" says of women's rights: "If the women aint got any rights they want, why don't they jest go and take 'em." If the local preachers haven't the work they want, why don't they go and get it? Providence has seven churches to 50,000 inhabitants. That is one to seven thousand. There should be twenty churches. Why don't these brethren go and establish them? The itinerant minister will gladly help them in all such enterprises. The Young Men's Christian Association are doing to-day, what the local preachers once did. They are establishing preaching-places and Sunday-schools everywhere. Let the local brethren do it. There are a score of places in easy access of Providence where they can go every Saturday night, and work till Monday morning, building up flourishing churches. Those of a former day did this. More than half the leading societies in and about Boston were so established. Cambridgeport, Winthrop Street, Malden, Saugus, and many such, were the children of local preachers. They did not preach regularly nor often in the leading churches.

Bro. Marsh, for years the most honored of Providence Conference local preachers, and admitted in his old age into the Conference because of these services, did not preach in Bromfield Street Church in his youthful days. He held meetings in little places outside the city.

There is no use in complaining of city pastors. Their defect, if it exists, does not make the defect of others effective. They do a good work. People demand more thorough sermons than formerly. They labor in the Sunday-schools and prayer-meetings, as much as the

pastors in preaching, so that they are really at work as much as their predecessors. We hope all our local brethren will magnify their office, as Paul did his, by building on no man's foundations. Then they will have success and honor.

Rev. P. Merrill expresses his views on —
EPISCOPACY AND THE DOCTORS.

The old adage runs: "When the doctors disagree, who shall decide?" Dr. Whedon advocates the sentiment, that there are three orders in the ministry, to wit: Bishops, Elders, and Deacons. *The Methodist*, that there are no orders in the ministry, but different offices; the New York and the Cincinnati *Advocates*, that Elders and Deacons are each an order, and that a Bishop is an office. The two latter editors take the old Methodist position advocated by Dr. Bangs, Bishop Hamline, and by Mr. Wesley also. Now if Dr. Whedon's views are correct, then the charge that the Episcopalians have brought against the validity of our ordinations is well taken, for they claim that Mr. Wesley, being only a presbyter of the Church of England, had no authority to ordain Dr. Coke as a Bishop, or give any authority to Dr. Coke to ordain Mr. Asbury to such an office. And to our mind their reasoning is conclusive, if a Bishop is an order, instead of an office, for a lower order could not consecrate to a higher one.

Dr. Whedon is abundantly able to take care of himself, and we shall hold no shield before his unwithered breast. It is but fair to say, however, that Bro. Merrill misunderstands him in his implying that he advocated the High Church idea of the Episcopal order. They believe it to be a Scriptural order, found in the Bible, and in the Church in all ages, descending from the Apostles. He thinks it is an order created by the Church of its own motion, and upheld by the Church during its own volition; an order, but so created and sustained, not Scriptural but permitted. This is his view, right or wrong. He should have the credit or blame of his own position, and not another's.

A SUCCESSFUL SUNDAY-SCHOOL.

Mr. W. R. Burnham has been superintendent of the Sunday-school of the Methodist Episcopal Church in Uncausville for the last ten years, and has made it, we think, a model school. Perhaps our programme may furnish some hints in conducting some others so as to increase their interest. We devote Sabbath forenoon to the school, with which arrangement all are content, and this after a ten years' trial.

ORDER OF EXERCISE.

1. School being assembled, our organist plays a brief voluntary. At the close of which the bell taps, when the whole school, standing, read in concert the lesson for the day.
 2. Sing a hymn.
 3. Read in alternate verses or concert a psalm, or other Scripture selection.
 4. Sing again.
 5. Read in alternate verses another Scripture selection, followed by a few verses, appropriate to the lesson, by the superintendent, and prayer; at the close of which the school, standing, chant the Lord's Prayer.
 6. Classes attend to their recitations, occupying some thirty minutes, more or less, when the teachers mark the class-books, and make class collections.
 7. Sing another hymn.
 8. Review the lesson by the whole school.
 9. Sing another hymn, and dismiss.
- The Scriptures read, and hymns sung, are all chosen as adapted to the lesson, the programme being completed and written before coming to school. We hold concerts monthly, on Sabbath evening. They are Biblical, devotional, very interesting, and largely attended.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

PRUNING TREES. — One of the latest wrinkles in horticultural circles is the condemnation of all pruning of trees except in the case of dead limbs, etc. One or two of our correspondents "from different sections, and even Mr. Thomas Meehan, of this place, adopt the theory. We have experimented, in rather a small way it is true, in fruit-raising and tree-growing within the last thirty years, and we are not agreed that pruning should be abandoned. We admit that had we plenty of ground so as to establish fruit-orchards, or very large lawns, so as to give our trees full swing, we would not indulge in much pruning. But where such is not the case, we should exercise our convenience in our pruning operations without the least fear that from the extent it would be carried the least injury would result.

Upon our own premises at the present time may be seen dwarf and standard pear and cherry trees as well as evergreens that have been steadily and extensively pruned, and they are as healthy as trees can be — the fruit-trees being large and productive, and some of the evergreens fully fifty feet in height. Whatever other people's opinion may be, our own is founded from our personal practice, and that is, that judicious pruning is no injury to any tree, but the contrary. We never lost

a tree by the operation, but have lost several where pruning was not resorted to at all. Two dwarf pears — both Manning's Elizabeth — set carefully in the best soil some five years ago, staked and left undisturbed, have just gone the way of all trees.

What would become of our grapes, raspberries and blackberries without excessive pruning? Can anybody tell us whether or not they have been weakened or rendered less productive by it? We had formerly weeping-willows that grew to an immense size that had all their tops removed two or three times, and we were compelled to remove them from their increasing size. Excessive pruning will doubtless dwarf a tree more or less, but this is precisely one of the results desired to be accomplished by it. — *Germanstown Telegraph*.

GROUND BONES FOR POULTRY. — The editor of the *Canadian Poultry Chronicle*, in an excellent article on rearing and feeding chickens, after enforcing the necessity of scrupulous cleanliness, feeding well, often, and not more at one time than will all be picked up, and using by preference as the staple feed coarse oat-meal moistened with milk, and the occasional mixture of rice or other grains — for the sake of variety — thus alludes to the efficacy of ground bone: —

"Mr. Wright recommends, in addition to the above, the use of ground bones, or bone dust. This latter substance, he says, has many advantages, and after many years' experience, we can affirm without hesitation that there is a marked difference both in the size and stamina of birds reared with it over others." It adds to the size of birds; it postpones their maturity or "setting," as poultry-men call it, after which growth nearly ceases; it greatly prevents leg weakness in the cockerels; and it tends to produce full and profuse feathering, and to assist in fledging. Burnt bones, or phosphate of lime, have not the same effect by any means; and raw bones crushed have the fault of inducing early laying in the pullets, whereas the bone-dust rather postpones it. The proportion should be about a teaspoonful to every half pint of meal, and be given thus from the time the chickens are ten days old."

WHAT AGE TO PLANT APPLE TREES. — A correspondent in an exchange says: "I prefer two-year-old trees, for the reason that their roots are less damaged by resetting, and the roots are of a more fibrous class than is found on three or four-year-old trees. As a tree advances in age it sheds many of its fibrous roots near the tree; hence it will require a longer time for a few large and naked roots to throw out enough small roots to draw nourishment for the wants of a newly-planted tree, than it would for a great number of smaller ones. Another reason why the small trees ought to be preferred is, you lose no time in getting your tree started in the proper form. Such trees may be branched low or high, as desired, with a certainty of obtaining branches for the future head where they may be desired. I further object to older trees because of their bad shape, resulting from being so crowded in the nursery — that they are too often fan-shaped — that all the branches are on two sides. Still another point I would make is, those who go to the nursery and give their personal attention to selecting two-year-old trees, get the thriftiest and nicest in the nursery, which is certainly much better than to take the chance of having the trees taken hap-hazard, and perhaps taken up and left lying in piles, until nearly deprived of vitality before they are packed."

THINNING FRUIT. — At this season of the year it is hardly necessary to suggest to good fruit cultivators, the importance of thinning their fruit. All small, imperfect, stemmy fruit should be removed; and, where clusters of the fruit hang too thickly together, at least one half should be removed. Negligent fruit-growers are among the most incredulous in their doubts of the efficacy of thinning. To them it seems as if to take off one half of the fruit was to lessen the crop one half; but they do not reflect that the nutrition furnished by the tree would now be distributed abundantly among the remaining fruit, and they will attain a size, weight, and perfection more than compensating for the thinning of the other specimens. This practice of thinning has been so often tried, with such success, that it is now fully demonstrated that it is more profitable to do it than not. There will be just as many pounds of fruit after thinning as before, owing to extra size; and the price is increased fully 25 per cent. when marketing time comes.

SALT FOR STOCK. — The advantages of feeding salt to domestic animals may be concisely summed up in the following points: —

1. It is required by horses, cattle, sheep, and hogs, promoting digestion, and, hence, increasing the appetite, and generally contributing to the health of the animals.
2. It should not be administered as food, in considerable quantities at stated times; but only as a condiment, to which the stock may have access whenever prompted to partake of it.
3. The best mode of supplying it is to place lumps of rock-salt in the pastures, pens, stable, etc., so that they may be sheltered from rain, and yet be accessible at all times to the stock.

THE TOMATO AS A HEALTHFUL FRUIT. — The tomato, besides being a valuable and nutritious article of food, possesses special medicinal qualities. It is one of the most powerful aperients of the liver and internal organs found among vegetables; and it is stated that it can be efficiently substituted for calomel, though not as search-

ing. Diarrhoea has been successfully treated with the tomato alone; and it is said to be an excellent remedy for dyspepsia and indigestion. As a vegetable for daily use, whether cooked or raw, it is among the most wholesome and healthful. — *Independent*.

Obituaries.

Sister BETSEY YEATON was born in Pittsfield, N. H., July 9, 1802.

Sister Yeaton united with the Methodist Church in New Market, when she was twenty-seven years old. Her conversion was very clear, and she was positive that the work was done in God's way. She consecrated herself to the Lord in baptism in company with some of the oldest living members of the church in this place. She proved herself an active witness for the Saviour in society, and in the social meetings, until she was called to a better country on Friday evening, August 4. By her testimony, Sister Yeaton will, though dead, continue to speak for Christ and His religion. Her works do follow her. THEODORE H. FLOOD.

Newmarket, N. H., August 9, 1871.

BENJAMIN W. BRIERLY, youngest son of Rev. James and Mary Briery, died at Norwich Town, Conn., July 26, aged 18 years.

A young man of vigorous intellect, amiable disposition, and exemplary deportment, he was beloved by all who knew him. While a student at the Providence Conference Seminary, about two years ago, he gave himself to Christ, and was ever after a consistent and devoted Christian. He was licensed to preach last year by the Quarterly Conference of the First Church, and intended to devote his life to the work of the ministry. The studies of the freshman year at Wesleyan University were nearly completed, when sickness compelled him to return home, where, after four weeks of suffering, he died amid his friends. Faith in Jesus gave him victory over death, and, resigning without a murmur all his cherished plans and hopes for life, he departed with a good hope of heaven. N. G. LIPPITT.

Norwich, Conn., August 10, 1871.

J. FRENCH EASTMAN, died at the N. H. Insane Asylum April 23, 1871.

Bro. E. became a child of God in early life, and gave promise of much usefulness in the Church, of which two of his brothers were faithful ministers. Bro. Stephen, and L. L. Eastman, of the N. H. Conference, and he seemed drawn towards the same great life-work; when by reason of physical prostration, his mind became deranged. From this sad state, he was only released by the summons to come home. A. C. C.

Died, in Houlton, Me., July 15, 1871, Mrs. MARY SINCOCK.

Sister Sincock was a devoted Christian, and exerted a strong influence for good. Her sickness was long and full of suffering, but instead of murmuring there was an increase of patience, and greater confidence in Christ. A few days before parting with her husband and six young children, she said, "I could not have believed once that Jesus could have made me so willing to leave my dear ones and long so to much to be with Him." E. R. T.

Died, in New London, July 26, after a protracted illness, Sister ELIZABETH K., wife of Rev. Josiah Morgans of this place.

"Blessed are the dead who die in the Lord."

Of our sainted sister the above passage may be most aptly quoted. Converted at Lisbon, Conn., in 1842, during the revival labors of Bro. Fillmore, she joined the Methodist Episcopal Church here, in 1844, and has ever since adorned her life by all the virtues of a Christian. Zealous for the welfare of the Church, she was, during her life, until incapacitated by sickness, a most faithful laborer. In temporal and spiritual matters she ever had a strong desire to glorify God. A sufferer for many years, yet patient, hopeful. At last she has joined the band of the redeemed ones in glory. C. S. MACREADING.

Died, in Lebanon, N. H., June 16, 1871, Mr. WILLIAM W. SCOTT, aged 37 years.

Mr. Scott experienced religion in his youth, but afterwards became a wanderer from Christ. For three years and a half he was a brave and faithful soldier in his country's service. By an accident his health was suddenly destroyed, and he was brought to look death in the face, with no preparation for eternity. He seemed truly humble, confessed his sins to God and to men; gave evidence that his repentance was "unto life," and we trust, died in peace.

Died, in Lebanon, N. H., July 15, 1871, Mr. DAVID ROWELL, aged 65 years.

Bro. Rowell experienced religion late in life. His natural disposition was retiring and self-distrustful, so that he was never forward in public religious duties. He was, however, greatly esteemed by his brethren and friends for his great sincerity and moral integrity. During the last two years of his life he suffered greatly both in body and mind, but during his lucid moments he expressed faith in Christ, and a willingness to depart and be with Him. Disease so depressed his spirits that he seemed literally to

"Journey through a vale of tears."

LAURA P. CROWELL died at the residence of her father, Joshua Crowell, in Ware, Aug. 3, 1871, aged 22 years.

Sister Crowell was converted about six years ago and joined the M. E. Church of this place. Christian faithfulness characterized her entire religious life, and she won the respect and affection of a large circle of acquaintances. She was patient and uncomplaining during the long months of her sickness. Friends were assured that her trust was in Christ, and he was near to sustain. Her life-work was brief, but well done, and she has gone to her reward. A.

Died, at Kingston, N. H., July 31, 1871, MOSES P. FRENCH, aged 75 years and 8 months.

Brother French was an exemplary member of the M. E. Church, and much respected by all who knew him. For the last four or five years the state of his health prevented his attendance at the public means of grace, but his heart and sympathies were there. The writer visited him several times before his death, and found him very calm and peaceful in the anticipation of his departure to the world of spirits. His sole trust was in Jesus as his all-sufficient Saviour, and his only hope lay in the infinite merits of the atonement — and thus, clinging to the cross, he realized the faithfulness of the promise: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." We are cheered and comforted with the blessed hope concerning our departed brother that for him "to die is gain." I. F. R.

Died, in Lebanon, N. H., July 17, 1871, Mrs. NANCY P. EMERY, aged 76 years.

Sister Emery had for many years "adorned the doctrine of God her Saviour," and was ripe for the heavenly garner. She waited long on the margin of the river, casting a wishful eye to Canaan's fair and happy land, and when at length the boatman came, she peacefully crossed to the heavenly shore. Sister E. exerted a great influence over her family and friends, strongly impressing her faith and character upon them, so that she "being dead, yet speaketh." M. T. CILLEY.

Lebanon, N. H., Aug. 7, 1871.

HERALD CALENDAR.

Hamilton Camp-meeting, to be held 8 days,	Aug. 22
East Machias Camp-meeting,	Aug. 28
Hedding Camp-meeting, to continue over the Sabbath,	Aug. 28
Springfield Dist. Camp-meeting, at Hatfield,	Aug. 28
Livermore Camp-meeting,	Aug. 29
Rockland District Camp-meeting, at South Windsor,	Sept. 4-9
Kearsarge Camp-meeting,	Sept. 4
Bath, N. H., Camp-meeting,	Sept. 4
Lincoln Camp-meeting,	Sept. 4
Fryburg Camp-meeting,	Sept. 4
Stark Camp-meeting,	Sept. 11
Providence District Ministerial Association, October - time to be fixed,	
Maine Methodist Convention, Chestnut Street Church, Portland,	Oct. 10

POST-OFFICE ADDRESSES.

Rev. A. D. Merrill, Upham's Corner, Dorchester, Mass.
Rev. E. S. Stanley, 41 Arch Street, Providence, R. I.

The Secular World.

THE NEWS.

Domestic.

At Pittston, Pa., on the 14th, a fire-damp explosion took place in the Eagle shaft, where twenty men were working in a new gangway. The timbers supporting the roof were torn away and the roof fell, leaving sixteen men imprisoned behind the rocks. Before help could reach them they had all expired. One man was instantly killed by the explosion. The scenes around the mine during the recovery of the unfortunate men were heart-rending in the extreme. And thus daily the long list of widows and fatherless ones are being added to.

The steamer Chataqua, while wooding at the wharf, near Mayville, N. Y., exploded her boiler, killing eight and wounding many. It is expected that many of the injured will not recover.

An explosion and fire occurred in a liquor store in Jersey City on the 14th, which destroyed \$70,000 worth of property, besides killing three persons, and injuring others.

Three children were burned to death by a destructive fire at Youngstown, Ohio, on the 12th.

The anniversary of the battle of Bennington was celebrated on the 16th, in Bennington, Vt., on quite an extensive scale and with much enthusiasm, by twelve thousand people. There were several visiting military regiments from abroad, Colonel Fisk and his New York Ninth being among them. The oration was by J. K. Hubert, Esq., of New York.

The coroner's inquest in the matter of the Westfield explosion being concluded, the jury last week rendered a verdict declaring the engineer incompetent, and the ferry company criminally negligent in employing him. The president, directors, superintendent and engineer have been arrested, and put under bonds to await the action of the Grand Jury.

The recent accident on the Maine Central Railroad, at Bangor, was the result of a general system of careless management, according to the verdict rendered by the coroner's jury, on the 16th.

New York stock-jobbers perpetrated a fraud on Thursday night last, of the most unscrupulous sort. A fictitious letter stating the destruction by fire of the Pacific Mail Steamship Henry Chauncey, was sent to the newspapers, and published in several of them Friday morning. It was calculated to affect the Pacific mail stock, but the fraud was soon discovered. A large reward is offered for its perpetrator.

The steamer R. E. Lee exploded her boiler near Fayetteville, on the 18th. Three colored hands were killed and three wounded. Captain William Skinner was seriously injured.

The ground on Captain's Hill, in Duxbury, where is to be erected the monument to the memory of Miles Standish, was consecrated on the 17th, with fitting exercises. An oration was delivered by General Horace Binney Sargent of Boston; a banquet was served, at which remarks were made by General Butler, the Rev. E. E. Hale, the Rev. Dr. Caldwell, the Rev. Dr. Minor, Dr. Loring, Dr. Shurtleff, and others, and a poem was read by Mr. Justin Winsor. The attendance was very large, and all the services interesting and impressive.

Twelve convicts, by a bold dash, escaped from the Sing Sing Prison on the 17th, and at last accounts were still at large.

They are taking protective measures against cholera in New York, as the disease is spreading in Europe.

The American Scientific Association were in session in Indianapolis, Ind., last week. Forty-one new members have been admitted, and eighty-four papers on scientific matters received by the Secretary.

Secretary Boutwell has withdrawn the four and four-and-a-half per cent. loan from the market.

The weather in Boston has been quite cool the past week, and hoar frost was seen on the grass in the vicinity early on the morning of the 17th.

This will be a great grape year. Apples will be scarce.

Great Britain.

A fire in Leicester, the principal seat in England of the woolen and hosiery manufacture, on the 16th, entirely destroyed the great lamb's-wool spinning factory. Several lives were lost.

A deputation of Frenchmen, with a son of Marshal McMahon, visited Dublin on the 16th, to thank the people for their sympathy and kindness during the recent war. The deputation was received with wild enthusiasm, and the bands played American and Fenian airs. *Eris go unum e pluribus bragh.*

The Queen was sick last week, but soon recovered.

It is hard to please the radicals, now the army purchase system is abolished; they are grumbling about the way it was done. They think it looks arbitrary. Gladstone belongs to no party, and puzzles all. His head is level.

The recent explosion of gun cotton at Stow Market was attended with a greater loss of life than was at first stated. Twenty-two persons, employees and others, were instantly killed, and fifty-seven others more or less severely injured. A number of the latter will die.

France.

Paris is still excited, and fears are entertained of a revolt of the troops. Orleanists, Bonapartists, Republicans, and Communists, are all intriguing, and Thiers has few friends. A crisis is approaching; but when wasn't a crisis approaching in Paris?

There is much disturbance between the Prussian troops and the inhabitants of Strasbourg. Fights occur, and many get killed and wounded.

The East.

The cholera has appeared in Paris. They fear its ravages, as the air is impure.

The Koreans have carried off two Englishmen and one German, and the English fleet has gone to investigate.

A dreadful calamity has visited the small island of Tagalonda, in the Malay Archipelago, about 50 miles northeast of the island of Celebes. An outburst of the volcano of Ruwang, accompanied by a convulsion of the sea, and a wave forty yards in height, swept all human beings, cattle and horses from the island. The number of persons who perished was 416.

GOSSIPGRAPHS.

—The Emperor and Empress of Brazil are visiting Scotland.

—Shirley Brooks is now the editor of *The London Punch*, to which for years he has been one of the cleverest contributors.

—A subterranean channel into some neighboring sheet of water has forced itself into the Spoon Lake, Iowa. Hitherto there has just been fish enough to satisfy sportsmen; now they have suddenly overstocked the water, and new and strange varieties have appeared, which fight and kill the original and rightful tenants.

—Queen Victoria's statue in Montreal will be unveiled, it is said, by her daughter and son-in-law, the Marchioness and Marquis of Lorne, on their arrival in Canada next month.

—The Sultan of Turkey recently sent Ali Riza Pasha, Governor-General of Broussa, who was on leave in Constantinople, a splendid jeweled snuff-box of the estimated value of \$12,500, as a mark of his favor.

—Mr. Geo. Grote, the eminent historian, died about \$600,000 in personal property alone. He bequeathed the copyright of his History of Greece, and of other works, and all his books to his wife for her life, and after her decease, to the University of London, Burlington-Gardens.

—The Scotch are delighted by the believed discovery of the burial-place of Mary de Couci, Queen of their Alexander II., and mother of Alexander III., at Newbattle Abbey, long in ruins. She died more than five centuries ago, and their satisfaction is in proportion to the vanished years.

—A note from Mr. Geo. J. Holyoake, explains that the illness of Thomas Hughes resulted from overwork. He had purposed spending his Parliamentary vacation in Switzerland, but has already been ordered out of London, and has gone to Great Malvern, Worcestershire, for water-cure treatment.

—A plan for a tunnel across the channel between England and France has been accepted, and work will soon be commenced on one side at the Dieppe, and on the other at Newhaven. The cost of the work is estimated at \$45,000,000, and six years will be required for its completion.

—London is to have a Hindoo Temple.

—A Paris lady abruptly entered her kitchen the other day, and saw the cook skimming the soup with a silver spoon. She said to her: "Francoise, I expressly forbade you to use the silver in the kitchen." "But, ma'am, the spoon was dirty."

—The number of foreigners a short time ago computed to be in London, was nearly 300,000. Of these 80,000 were Germans, 150,000 French, 50,000 belonged to the other continental countries, and 10,000 were Americans.

—The decline of population in Ireland for the last ten years has been 300,000, almost the entire total of which, it is said, has been from the Roman Catholic Church, which, of course, signifies a like increase of Catholics in the United States.

Burnett's Cocaine is the best Hair-dressing.

Burnett's Cooking Extracts are the best.

Jan. 26, 261 cow

EXAMPLE FOR THE LADIES.

Mrs. J. R. BOWEN, Wellsboro, Pa., has used her Wheeler & Wilson Machine almost constantly since 1859 on all kinds of material, without any repairs or personal instruction.

Money Letters Received to Aug. 19.

J. Allen; H. C. Babcock, M. C. Beale, H. H. Bennett, E. B. Bailey, F. O. Blair; W. M. Carr, J. W. Cole; D. G. Dexter, F. S. Dresser, R. Donkersley; C. H. Hall, W. J. Horner; G. H. Lamson; J. Mather; G. W. Norris; H. Rathbun; H. E. B. Smith; O. E. Thayer; N. Whitney, A. H. Witham.

Methodist Book Depository.

Money Letters Received from Aug. 12 to Aug. 19.

M. Adams; D. C. Brick, A. Bliss, A. W. Bunker, A. Ball, M. C. Beale, E. G. Bloomfield, S. D. Brown, B. B. Byrne, C. S. Brown, W. Bryant, A. S. Butters; B. F. Corson, J. Cummings, E. H. Cochran; A. L. Dearing; D. Elder, J. L. Eddy; E. Folsom, L. P. French, J. Fletcher; E. M. Gerlish, A. F. Greene; P. H. Hinkley; E. H. Johnson; E. C. King; A. B. Lovewell; J. Mather, F. A. Metcalf, J. Mitchell; G. C. Noyes, A. J. Nickerson; J. H. Potter, R. Pierce, S. H. Payson; M. A. Sprague, J. A. Steele; H. Torbush, Isaac Turner; A. Wright, F. B. Warfield, J. F. Woods, M. Wight.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

August 19, 1871.

GOLD.—1.13½ @ 1.12½.
FLOUR.—Superfine, \$4.75 @ 5.00; extra, \$5.50 @ \$7.35; Michigan, \$6.75 @ 7.75; St. Louis, \$7.00 @ \$9.50; Southern Flour, \$6 @ 9.50.
CORN.—Western Yellow 74 @ 75 cents; Western Mixed, 71 @ 72½ bushel.
RYE.—80 @ 90 per bushel.
OATS.—47 @ 54c bushel.
SHORTS.—\$22.00 @ 23.00 per ton.
FINE FEED.—\$25 @ 28.
SEED.—Timothy, Herd's Grass, \$4.50 @ 4.75; Red Top, \$6.25 @ 6.50 per sack; R. I. Bent, \$3.00 @ 3.50 per bushel; Clover, 11 @ 13c per lb.
NEW APPLES.—\$5.00 @ 7.00 per bbl.
PORK.—\$18.00 @ 19.00; Lard, 10½ @ 11c; Hams 12 @ 13c.
BUTTER.—Butter, 25 @ 28c.
CHEESE.—Factory, 9 @ 11c; Dairy, 6 @ 10c.
EGGS.—20 @ 30 cents per doz.
HAY.—\$32.00 @ 34.00 per ton, for Northern and Eastern.

POTATOES.—\$1.75 @ 2.50 per bbl.
SWEET POTATOES.—\$4.50 @ 5.00 per bbl.
BEANS.—Extra Pea, \$3.50; medium, \$2.50; common, \$1.50 @ 2.00.
LEMONS.—\$4.00 @ 4.50 per box.
FAYAL ORANGES.—\$1.00 @ 0.50 per box.
MEXICAN ORANGES.—\$5.00 @ 0.00.
ONIONS.—\$4.00 @ 4.50 per barrel.
CARROTS.—\$4.00 per bbl.
TURNIPS.—\$2.00 per barrel.
CABBAGE.—\$5.00 @ 10.00 per hundred.
CUCUMBERS.—\$1.00 per hundred.
NEW MARROW SQUASHES.—\$2.00 @ 2.50 per cwt.
TOMATOES.—\$2.00 @ 2.50 per bushel.
WATERMELONS.—20 @ 30 cents each.
PEACHES.—\$1.00 @ 1.75 per crate.

REMARKS.—Flour sells quiet, 25c lower on Herd's Grass Seed. Butter remains firm at last quotations. Tomatoes have dropped from 50c @ \$1.00 per bushel. Cabbage in better quality, and wider range in prices.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 3,220; Sheep and Lambs, 5,475; Swine, 4,100; number of Western Cattle, 2,100; Eastern Cattle, 200; Working Oxen and Northern Cattle, 150. Cattle left over from last week.—

Prices of Beef Cattle per hundred pounds live weight—Extra, \$7.00 @ 7.50; first quality, \$6.50 @ 6.75; second quality, 6 @ 6.25; third quality, 5.25 @ 5.75; poorest grade of coarse Oxen, Bulls, etc., \$4.50 @ 5.00 per hundred. Nearly all the Beef Cattle are sold by the pound live weight.

Brighton Hides—00 @ 8c per lb.
Brighton Tallow—6 @ 4½ c. per lb.
Country Skins—c. @ each.
Hides—7c @ 7½ c. per lb. for country.
Tallow—5 @ 5½ c. per lb. for country.
Lamb Skins—\$1.50 each.
Sheep Skins—\$1.00 each.
Calf Skins—10 @ 15c. per lb.
Sheared Sheep Skins—\$0.00 each.
Wool Sheep Skins, \$2.00 @ 3.00 each.
Store Cattle.—Yearlings, \$2.00 @ 3.00; 2 year olds, \$3.00 @ 4.00; 3 year olds, \$4.00 @ 5.00. Those of a poorer grade at prices ranging from \$0 to \$50 per head. The trade for Store Cattle, considering the large supply in Market for the week, has been fair, most of them coming from Maine.

Working Oxen. Extra, \$25 to 30; ordinary, \$18 @

175 pair. Those of a poorer grade at prices ranging from \$45 to \$60 per pair. The supply in Market has been larger this week than any week before this season. Many of them, of a poor grade, are selling at low prices. Milch Cows. Extra, \$45 @ 50; ordinary, \$35 @ 40. Store Cows, \$35 @ 40 per head. Most of the Milch Cows brought to Market are of a common grade. The trade for Milch Cows has not been very lively of late, and prices low, especially for the common grades. Sheep and Lambs. Nearly all the Western Sheep and Lambs were owned by Butchers. The supply of Northern and Eastern Sheep not so large as that of last week. We quote Extra lots, \$5.00 @ \$5.50 per head; ordinary, \$4.50 @ 5.00 per head, or from 4 to 7 cents per lb. Swine. Store Pigs—wholesale, 6 @ 7 cents per lb.; retail, 6½ @ 8 cents per lb. Columbia County Spring Pigs—wholesale, 10 @ 10 cents per lb.; retail, 10 @ 10 cents per lb. No fresh Store Pigs in Market this week. Fat Hogs—\$3.00 @ Market. Prices \$5 @ 5½ cents per lb.

REMARKS.—The trade for Beef Cattle has been very fair, especially for the best grades of Beeves. There were but a few nice lots of Cattle in Market this week. Prices upon the best grades were a trifle higher, a few of the best ones selling at 7½ @ 7½ cents per lb. From Maine the supply was the largest of any week before this season, most of which were Working Oxen and small Steers and Cows, suitable for Steers, for which there has been a fair demand. The Maine Cattle were most of them landed at Watertown, and the larger portion of them driven to Brighton to be disposed of. There were several hundred Texas Cattle in Market this week.

Marriages.

In Sandwich, Aug. 8, Josiah P. Marshall to Miss Hannah L. Freeman.
In Gloucester, Aug. 10th, by Rev. A. F. Herrick, Mr. Joseph Green, of Gloucester, and Miss Lizzie S. Bradley, of Portland, Me.; Aug. 11, Mr. William L. Allen, of Berwick, Me., and Miss Helen Poland, of Annapolis, Aug. 5, Mr. William Harker, of West Gloucester, and Miss Delilah Forbes, of Gloucester; July 22, Mr. James T. Simpson and Miss Anna E. Brown, both of Gloucester; July 20, Mr. Israel H. Cole, of West Gloucester, and Miss Eliza E. Pool, of Gloucester; July 15, Mr. James Rogers and Miss Eliza Stetson, both of Gloucester; Aug. 18, Mr. William Nickerson, Jr., of West Dennis, and Miss Deborah Jane Bearse, of Gloucester; Aug. 18, Philomena Eldredth, M. D., of Marblehead, and Miss Eleanor D. Womson, of Gloucester.

In South Deerfield, at the residence of Alonzo Bates, Esq., Aug. 13, by Rev. A. Baylies, Arthur E. Caswell, of Barnard, to Miss Lizzie E. Perkins, of Deerfield.
In Waldoboro', Me., July 20, by Rev. M. W. Newbert, John B. Grant, of Waldoboro', Me., to Miss Arville E. Spear, of Waldoboro'.

At Sheepscot Bridge, Newcastle, Me., Aug. 8, by Rev. G. W. Winslow, assisted by Rev. E. A. Helmershausen, Mr. Frederick T. Thompson to Miss Maria C. Matson, both of Wiscasset, Me.

In Portland, Conn., Aug. 13, by Rev. E. M. Anthony, Christopher Cramer to Leonora Lavery, both of Portland; Aug. 15, Thomas Baird to Mary Hadow, both of Williamsburg, N. Y.

In Newbury, Vt., Aug. 10, by Rev. M. V. B. Knox, E. W. C. Farnsworth, Class of '71, Wesleyan University, and Professor of Latin at Ford Edward Institute, New York, to Miss Emma S. George, of Newbury.

In Concord, N. H., Aug. 9, by Rev. A. E. Drew, Benjamin O. Wright to Miss Mary D. Gale, both of Concord; Aug. 16, Benj. H. Shute, of Derry, to Miss Henrietta J. Evans, of Concord.

Deaths.

In Boston Highlands, July 28, Carrie Cook, only child of Dr. C. Edwin and Mrs. Eunice P. Miles, 3 yrs. 3 mos. 3 days.
In Medford, Aug. 16, Miss Hepzabeth W. Symmes, aged 2 years.
In Sandwich, of consumption, Aug. 10, Freeman Dillingham, aged 67.
In Waldoboro', Aug. 10, Mrs. Mary J., wife of Isaac Genthner, aged 51 years.
In Nanticoke, Conn., Aug. 7, Dwight Olin, only child of Rev. Dwight A. and Louie Jordan, aged 4 months and 20 days.

"We shall go to our Father's house—
To our Father's house in the sky—
Where the hope of our souls shall have no blight,
And our love no broken ties;
We shall roam on the banks of the River of Peace,
And bathe in its blissful tide,
And one of the joys of our heaven shall be
The little boy that died."

Church Register.

HEDDING CAMP-MEETING. RAILROAD NOTICE. CORRECTION.—Passengers coming over the Great Falls and Conway Road will not call for camp-meeting tickets, but will receive free return passes on the ground from me.

No teams will be allowed on the grounds on the Sabbath, and no secular work will be permitted except what it is absolutely needed.

J. THURSTON, Secretary.

DEDICATION AT BIDDEFORD.—The new Methodist Episcopal Church in Biddeford, Me., will be dedicated to the worship of God, Aug. 31, at 10½ A. M. Sermon by Rev. H. B. Ridgway, of New York. Brethren in the ministry, and especially those who have been pastors of this Church, are earnestly invited to be present.

There will be a sale of pews in the afternoon, at two o'clock.

S. F. WETTERBERG.

THE HEDDING CAMP-MEETING, Epping, N. H., will begin on Monday evening, Aug. 28, and close on Tuesday of the week following.

The usual arrangements for reduced fares on the various railroads will be made, of which further notice will be given hereafter.

The provisions for boarding and refreshments are ample, and the Committee intend to maintain the reputation already acquired in this department. Board for the meeting, eight days, \$6.00; for three or more days, and less than the whole, \$1.00 per day; single day, \$1.25; dinner, 75 cents; breakfast or supper, 50 cents. The establishment will be under the direction of J. M. Sanborn.

The Committee have fitted up a dormitory, with berths furnished with straw, sacks and pillows, for use of those wishing to lodge, and must furnish themselves with other bedding. A small fee will be charged.

Stalls for more than two hundred horses have been provided. For a trifling fee teams will be taken care of inside the inclosure, stabling, with feed for those who desire it, may be had.

Lumber, nails, straw, and kerosene oil may be had of the Committee on the ground.

The boarding-house will be opened about one week before the meeting. But good board at reasonable rates can be had at any time at Bro. E. F. Barber's, on Locust street.

Any person desiring further information can obtain it by corresponding with the Secretary, who will reside on the ground till after the meeting. Direct to Epping, N. H., care of J. P. Sanborn, Esq.

July 27. JAMES THURSTON, Secretary.

NOTICE.—The corner-stone of the new Methodist Church in Lunenburg will be laid with appropriate services Tuesday, Aug. 29, at 3 o'clock P. M. Former pastors and friends from neighboring towns are cordially invited.

Lunenburg, Mass., Aug. 18, 1871. J. PETERSON.

NOTICE.—The Fryburg Camp-meeting Committee, having changed the place of their meeting to a location two miles from the depot, on the road leading to Lovell, wish me to give notice accordingly.

Monmouth, Aug. 19. A. SANDERSON.

HATFIELD CAMP-MEETING.—The Hatfield Camp-meeting will commence August 28, and close Saturday morning, September 2. Board at the boarding-tent \$3.50 per week, \$1.00 per day, 75 cents for dinner, 50 cents for supper, and 25 cents for breakfast. Baggage should be marked. "In care of C. W. Hollington, Hatfield Camp-ground." Those who do not give personal attention to their baggage at the depot should leave their baggage-checks with the ticket-master. Baggage will be delivered on the camp-ground platform, and taken from there at the close of the meeting.

Each tent's company must furnish their own lanterns and lamps. Oil and straw will be furnished by the Committee as usual. Horsekeeping by Mr. Sweet, per day for the week 15 cents; one day and night, \$1.00; one day, 50 cents. Good pasturing can be had at reasonable rates.

The Connecticut River, Boston and Albany, Canal, Vermont and Massachusetts, and Troy and Greenfield Railroads will reduce fare. Call for Hatfield Camp-meeting tickets. All trains connect at Springfield with the Connecticut River road without delay.

One of the Committee will be at the ground after August 7, and furnish free return check over the Connecticut River Railroad, to those who wish to erect their tents previous to the meeting. Tents are now being put up, and it is earnestly desired that the churches make full preparations for the meeting the week previous. Further information may be obtained by addressing the Secretary, at Hatfield Camp-ground.

For the Committee,
C. BIGLOW, Secretary,
Aug. 10.

HEDDING CAMP-MEETING—RAILROAD NOTICE.—Passengers on the Concord (and branches), Boston and Maine, Great Falls and Conway Roads, will call for Camp-meeting tickets, good to and from the meeting. Those coming over the Northern, Montreal, or Eastern Roads, will receive free return passes from me on the ground to the points from which they pay full fares in coming.

Baggage must be distinctly marked, "Hedding Camp-meeting, East Epping," with the owner's name, and the tent or cottage to which it belongs. The name of the station has been changed from "Barber's Crossing" to "East Epping."

J. THURSTON, Secretary.
East Epping, Aug. 11.

EAST LIVERMORE CAMP-MEETING will commence Monday, Aug. 28, and continue one week. The grounds will be put in good order, and ample provision will be made for board and horse-keeping. The price of board will be \$1.00 per day; single meals, breakfast and supper, 50 cents; dinner, 15 cents; 30 per cent. discount to ministers.

With the co-operation of the Societies in this region of the State, and on the line of the Androscoggin Railroad, this camp-meeting may be one of the best in the country.

Conveyance by the Androscoggin or Maine Central Railroad, one half the usual fare.
J. C. ALLEN,
Aug. 1, 1871.

HAMILTON CAMP-MEETING will commence on Tuesday, Aug. 22, hold over the Sabbath, and close Wednesday morning, Aug. 30.

The Grove is inclosed with a picket fence, and entrance is only through gates. These gates will be closed on Saturday evening, at 11½ o'clock, and not be opened until Monday morning, at 5 o'clock. All persons wishing to enjoy the Sabbath in the Grove must be within the inclosure before the gates are shut on Saturday. There will be a special train from Boston on Saturday evening. No cars on Sunday, and no auction given.

Fare from Boston to the Grove, and return, \$1.15. Board for the meeting, \$6.00; three days or more, each day, \$1.00; single day, \$1.25; single meals, breakfast or supper, 50 cents; children under twelve years, half price. Ample provision has been made to supply satisfactorily all who may come. Besides the regular Dining-hall, there will be a Banquet Hall, where meals can be obtained at any hour (except during public service), on the European plan. Also a Cafe, where a lunch can be purchased. A Grocery, where almost any needed article can be purchased.

A post-office, book-store, baggage-room for checking and keeping safe small articles, will be open for the accommodation of all.

Tents.—There are new water-proof cloth Tents that can be rented by immediate application to J. P. Magee, Boston, or A. D. Watt, Ipswich, on the following terms:—

Tent, 7 by 7,	without floor or straw,	\$4 00
Wall Tent, 10 by 12,	"	8 00
" 10 by 15,	"	10 00
" 12 by 16,	"	12 00

These prices include land-rent and expense of putting up. All persons must provide themselves with bedding, lamps, etc.

Straw, lamps, oil, and some articles of furniture can be bought on the ground.

Baggage must be marked plainly with the owner's name and tent. All personal baggage will be free of expense, but furniture, stores, settees, etc., must be paid for.

No work on any tent or cottage will be allowed during the progress of the meeting. All such work must stop August 21.

The Committee will be at the Grove every pleasant Tuesday and Friday afternoon.
Aug. 10. JOHN G. CARY, Secretary.

CAMP-MEETING NOTICE.—The Camp-meeting at Fryburg, Me., is to be held about one and one half miles from Fryburg village. The Committee and brethren have selected a new and splendid grove, on the street leading west to Lovell, and the Saco River, to be a permanent location of the camp-ground. It is a maple grove, splendid and clean, and the brethren and friends are taking hold with a will to make the camp-meeting a glorious success. Hon. Eben Nutt is interested in the movement, and we may look for success, by the blessing of God. He has already engaged the ground, and will give it and ground to the church. He will buy somewhere from twelve to twenty acres. Preparations are already going on for the camp-meeting, and we intend to make the ground convenient and pleasant for all who may wish to enjoy it. There will be provision for boarding, at reasonable rates, on the ground, at the boarding-tent, and also for horse stabling at the ground, at reasonable rate.

We hope the people generally will find it for their interest and blessing to come to Fryburg to camp-meeting. We hope our brethren in the ministry will come and help us, and enjoy the meeting with us.

Arrangements have been made to carry passengers to and from the camp-ground for twenty-five cents, with baggage.

Arrangements have been made with the following railroads to pass all persons attending the camp-meeting, commencing Sept. 4, at half fare: Portland and Ogdensburg, Maine Central, Portland, Saco and Portsmouth, Portland and Rochester.

Free return tickets will be given by application to me at the camp-meeting; or tickets held by passengers must be counter-signed at the camp-meeting in order to be good to return.

We hope the different charges will take hold with interest in the preparation of the ground, and also situate their tents at an early period as possible. Come, brethren, let us rally in the name of Jesus to this feast of Tabernacles.

A. H. WITHAM.
P. S. Lumber, straw, and nails will be furnished on the ground.

SUNDAY-SCHOOL UNION.—The St. John, N. B., Sunday-school Union intend holding a General Convention in that city, on the 7th of September next. Every Sunday-school in the Dominion is expected to send representatives. Delegates are also requested from some of the New England States. Boston schools will be specially welcomed. Lieut. Gov. Willmot will preside over the Convention.

Delegates will be provided with accommodation in the city during the sitting of the Convention, therefore the names should be sent in as soon as possible to the Corresponding Secretary, Mr. H. R. Smith, St. John, N. B., that provision may be made for those coming from Boston. Arrangements will be made to pass the delegates over the different routes of travel at half fare.

CHANGE OF TIME.—The time of the camp-meeting at East Machias is changed from Aug. 21 to Aug. 28.
C. B. DUNN.

WILLIMANTIC CAMP-MEETING.—This meeting will commence Aug. 24, and close Aug. 31.

The usual reductions will be made on P. H. F. Railroad; also, on N. L. N. and the N. and W. Preachers having charges will be passed over P. H. and N. L. N. Railroads, by applying to me at West Killingly, Ct., enclosing stamp.

Committee to put up tents will be passed once one way.

All passes should be called for at least one week before holders desire to use them.

For lumber, apply to James Allen, of Norwich, Bro. Allen will also furnish straw on the ground.

Those who desire to put up tents on new locations will address the subscriber, or James Allen.

Board will be furnished as follows: For the whole meeting, \$5.00; by the day, for single day, \$1.50; by the day, for two days or more, \$1.25; single meals—dinner, 75 cents; breakfast or tea, 50 cents.

Will brethren please attend through the whole meeting?
West Killingly, July 13, 1871.
GEO. W. BREWSTER.

Business Notices.

Whitcomb's Asthma Remedy.—No established remedy has stood critical tests so well.

HARPER'S WEEKLY

FOUR MONTHS FOR ONE DOLLAR.

"Poor Miss Finch,"

A new and beautifully illustrated serial story, by

WILKIE COLLINS,

Author of "The Woman in White," "The Moonstone," etc., has just commenced in

Harper's Weekly.

New Subscribers will be supplied with the WEEKLY from No. 766 (for September 2), in which Number this story began, to the close of the year, four months, for ONE DOLLAR.

HARPER'S WEEKLY contains ONE THIRD more reading-matter, a larger number of illustrations, and is conspicuously better Edited and Printed than any other Illustrated Newspaper. Its circulation is four times that of any similar publication.

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